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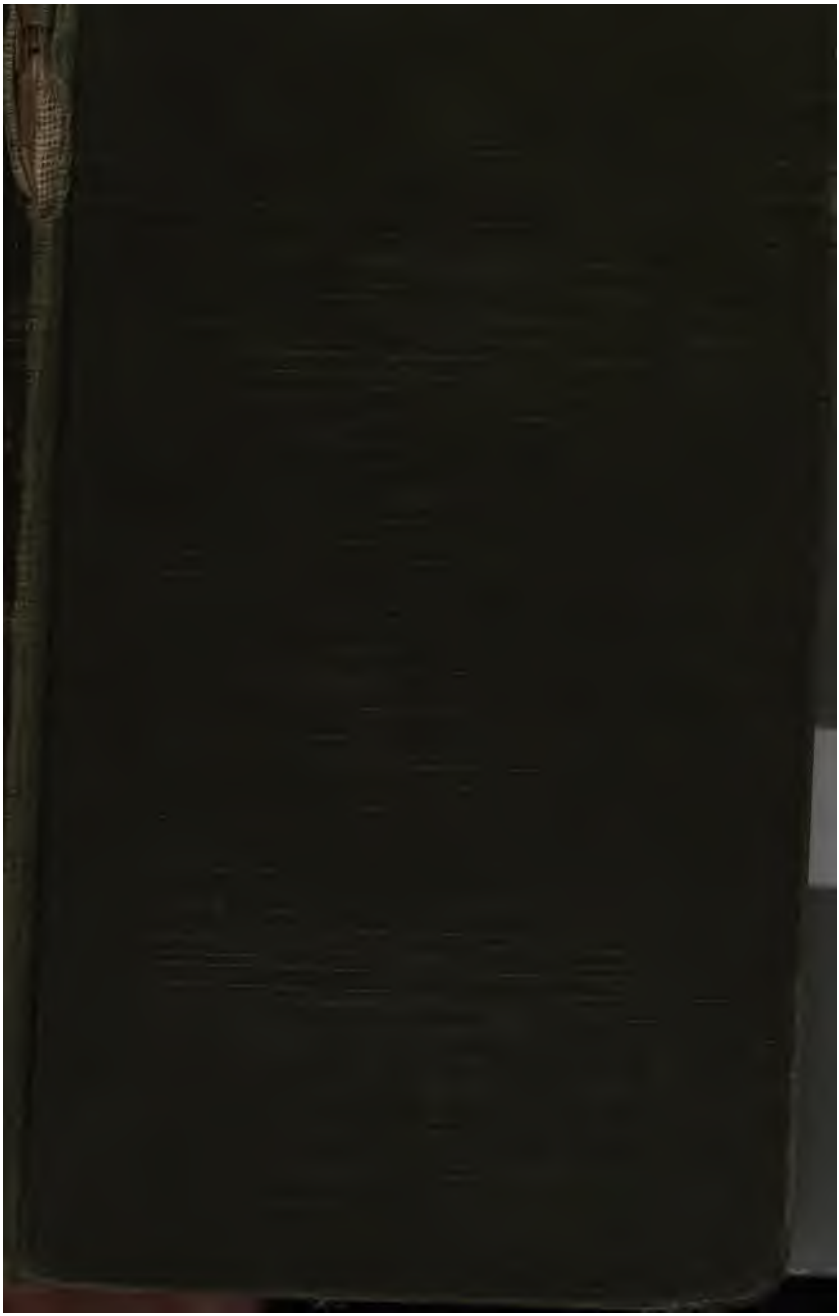

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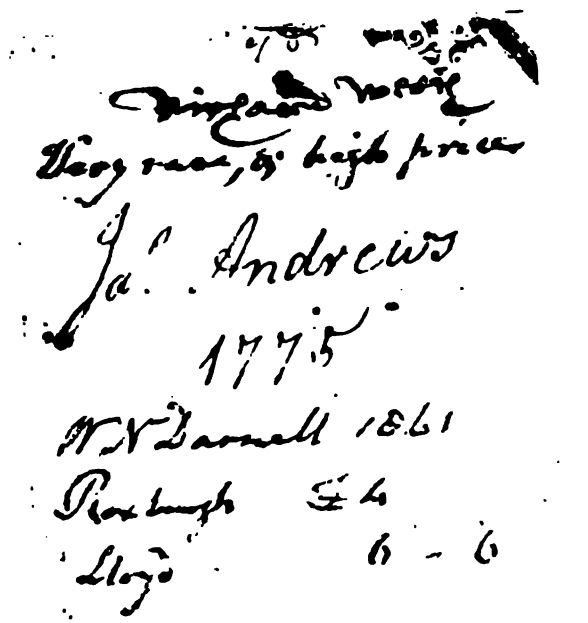

The Ephemerides of Phialo, deuided into three Bookes.

The firſt,

A method which he ought to follow that deſireth to rebuke his freend, when he ſeeth him ſwarue: without kindling his choler, or hurting himſelfe.

The ſecond,

A Canuazado to Courtiers in foure pointes.

The third,

The defence of a Curtezan ouerthrowen. And a ſhort Apologie of the Schoole of Abuſe, againſt Poets, Pipers, Players, & their Executers.

By Step. Goſſon, Stud. Oxon.

Imprinted at London by Thomas Dawſon.

Anno. 1579.

T D

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JUNE 2[illegible]

To the right noble Gentleman, Maſter Philipp Sydney *Eſquier, Stephan Goſſon* wyſheth health and happineſſe.

IT was a cuſtome, right worſhipfull, among the Heathens, when they had trauailed the Seaes, and eſcaped the dãger, to ſacrifice ſome part of their treaſure to that god, which they iudged tobe their deliuerer: And ſith it hath beene my fortune to beare ſayle in a ſtorme, ſince my firſt publiſhing the *Schoole of Abuſe*, and too bee toſſed by ſuch as ſome without reaſon, and threaten me death without a cauſe, feeling not yet my finger ake, I can not but acknowledge my ſafetie, in your Worſhips patronage, and

offer you *Phialo* my chiefeſt Iuel, as a manifeſt pledge of my thankfull heart. Notwithſtanding if the value anſwere not your expectation, accept my good will, which hold out my hand to doe my beſt: little children, that drawe but a hazel ſticke, thinke they performe as much as he, that ſhootes euerie ſhaft in a bowe of ſteele. I confeſſe that *Phialo* is too blūt for the court if you iudge his conditions by his coate, for the skinne of the Fox is not comparable to the Leopard, yet that is no ſigne that hee wanteth witte. Though *Phialo* preſent himſelfe barely to your worſhips viewe, when my skill wil not ſuffer me to poūce him out, yet ſuch as he is, I dare affirme, that cloth and carkaſſe is at your commaundement. The pardon he craues is for his ſimplicitie, which hath beene

beene ſomewhat homely brought vp like a rude *Macedon*, and taught too call a ſpade, a ſpade without any gloſing. Wherein I iudge him the more to be eſteemed, becauſe he vſeth no going about the buſhe, but treades Dunſtable waye in all his trauell. For ſuch as haue tried the concluſion, knowe, that he which baiteth his hookes with medicinable drugges, catcheth the greateſt ſtore of fiſhe; yet are they not toothesome, nor good to bee brought vnto the table: And hee that tempers his ſpeeche with art, ſmootheth his ſtyle with a double tongue, ſhall quickly haue infinite ſwarmes of freendes, but angle with poyſon, and doe much hurt. The Daiesworks of *Philo*, which ſpendeth his time in profitable diſputation among his freendes, I haue called his *Ephemerides*, after the

the maner of the Greekes; humbly requeſting your worſhip to vouchſafe them the reading, bicauſe you are learned; & to yelde them your patronage, ſith they carie ſome taſte of the Vniuerſitie.

Your Worſhips to commande. S. G.

¶ *Literarum Studioſis in Oxonienſi Academia*

Steph. Goſſon Sal.

A eſt (egregij Philoſophi) Academiæ ſeueritas in iudicijs; & multitudinis temeritas in aſſenſu; vt, quæ vobis obijciuntur, rationis ſtatera; quæ huic occurunt, opinionis trutina perpendantur. Apud vos qui contorta diſſoluit, qui diſtinguit ambigua, qui *Metrodorum* configit, qui eruit abſtruſa, & altiores in natura ſulcos agit, ſolus coronam demeretur. Apud hanc, qui formam, qui fucum, qui *Veneris* pigmenta cantat, acclamatione recipitur & applauſu. Videte, quæſo, quomodo mihi iſta cogitanti, & *Piſcali Diaria* in lucem emittere cupienti, vtriuſque ſpectra faces ardentes intentarunt, quibus, ab inſtituto facilè deterrerer, niſi me veſtra humanitas è tantis anguſtijs emanciparet. Aliquot iam menſes ſunt elapſi, cùm ego in Poëtarum, Fidicinum atque Hiſtrionum ineptias grauiter inuehebam, quo negotio, quia profligatis hominibus in Epicurorum

reorum hortulis apricantibus, Solem ac Cœlum intercluſi, mei nominis exiſtimationem effrænatè inuaſerunt. Verùm, quia rumoribus pugnant, cùm argumenta expectemus, non poſſumus tam inani crepitu perterreri. Quid enim eſt quod acutuli iſti homines pungunt? quid premunt? quid aſſerunt? *Goſſonum eieciſſe Poëſin in exilium*: ſabrè; *Scholas, Academias, Muſarum domicilia, Philoſopherum cœtum & Senatum reclamare*: Papè, iugulârunt hominem. Non ſum ita rerum optimarum rudis, vt negem aliquando Poëſin eſſe numerum, numerum ordinem, ordinem de cœlo, quaſi de iugo ſapientiæ defluxiſſe. Nihilo tamen magis iſta probant Poëtas omnes eſſe diuinos, quàm Medicos omnes, Æſculapios. Fateor ego, fabularum inuolucris multa non contemnenda adumbrari, ſed ſomnia ſunt iſta, quæ ſuccos de fœce hauriendos propinârunt. Nolo Poëſin verborum ſuppellectile, vel ſuauitate fidium, ſed rerum harmonia iudicari: nec Poëtam illum

[illegible]miri, qui carmina ad digitorum
[illegible]oſſè panxerit, ſed cuius ani-
[illegible]e, vita cum ſcriptis conſpi-
[illegible] ſibi hoc homines famelici

arri-

arripiunt, me qui Poëtas reprehendo, Poëtæ partes ſuſcepiſſe, & dictaſſe ijs verſus quos in Theatris recitarunt. At præ ſtupore non intelligunt, nos ea ſtudia iuuentutis æſtu perſequi, quæ flexu ætatis nauſeamus, & quæ deſideria eo temporis flore, quaſi verè tepefacta pullulant, maturiori iudicio circumcidi. Laudat Agricolæ eas arbores, quæ ſe ita profundunt, vt reſecentur; & malumus omnes amputare nimia, quàm noua ſerere. Spero me in adoleſcentiæ delicijs cũ Poëtæ perſonam ſuſtinerem, moribus ijs enituiſſe, qui frugem virtutis nutricarent, & futuræ induſtriæ culmum erigerent. Quod ſi, vt iſti volunt, delinitus impegerim, non eſt refragandum enatanti: Malo ſemel emergere, quàm hærere ſemper. Conceditur ara fugienti, deprecanti medicina. Non ſumus ex ære Corinthio fabrefacti, vt tardè admodùm intabeſcamus, & ocyſſimè expiemur. Me ſuadent hæc tempora, priora ſtudia non exuere ſolùm, ſed abijcere; & maturè ad metam collineare. Illi verò qui meum conſilium malè probant, pergant, quà cæperint, & Poëtis inhient, non officio; ſi omnia ſic deſiderio condiant, vt immoderata ſiti æſtuantes, turbidas aquas iucundè ingurgitent,

ſua

ſua voluptate perfruantur; mihi fontium perennitas arridebit. Itaque ne diffluamus otio, diarijs iſtis maiora quædam latinè molior, quæ emanabunt aliquando, & meum in vos animum eminenter expriment. Valete. Londini 5. Kalend. Nouemb. 1579.

Stephanus Goſſon.

To the Reader.

Entlemen & others I coulde wiſhe it, that I had that vertue in my penne, whiche the Beare hath in her tounge, too licke out myne whelps in ſome proportiõ, whẽ I haue caſt them in a rude lumpe. But I ſee my cunning ſerues me ſo il, that whileſt I deſire to perfect my worke, I am conſtrayned with *Apelles* too ſet it out, where euery beholder may view it at will, and tell me his minde when heo ſees a faulte. Many hands make light worke. Coppie of Preceptes breede an Arte. Where ſundry woorkmen ſhewe them ſelues, a rare deuice is broughte to light. Reade and runne ouer, I giue you leaue, I ſet it downe to none other ende. Diuers are the ſtudyes of men in one Schoole, ſome followe Philoſophie, ſome the tongues, ſome are contented with meaner Lectures; infinite wares in one fayre, where the Souldier approcheth to cheapen a Swoorde, the

the wanton inquireth for a glaſſe. And I knowe that in Bookes, as in open fieldes, euery man purſueth that game that he lyketh beſt: a noble minde wil chaſe the Hart, but fooles pick Daſies if they may find them. Therfore if idle Drones aſſayle me, let them know that I ſhewe no ſporte for them, my deſire is, to ſeeke out meate for manly ſtomackes. I haue ſeene what Cankers ſhoote alofte, where amorous toyes are dayly ſowen. He that troubleth the Springe whete you ſhoulde drinke, may be turnd to a Frog if *Iuno* frowne. Such as flatter the Reader with vaine delightes, beare the ſhape of a monſter in their heartes, and are to be fled as dangerous ſhelues. Thoſe ſtormes that forbid vs to ſhoot into harbor, ar more to bee feared then thoſe that diſcourage vs too hoyſt our ſayle; and thoſe diſcourſes are worſt of all, that hinder our paſſage when we trauell home, & ſeeke for the ende in which we ſhoulde reſt. As I write not this for mine owne behoofe, to iuſtifie that which I do my ſelfe, or too ſpurne at other that haue

gone

gone before mee; So I hope you will take it for a lawfull excuſe, that I write not ſo looſely as ſome deſire. I haue bin requeſted by ſome of my friendes to take longer time, and encreaſe my volume, wherein I perceiue they vnderſtande not that the Countrieman caſteth his ſeede very thin, yet findeth his barnes to be filled by them. That the ſpirite of man, in the ſtraighteſt Trumpet hath greateſt ſound; blowne through a barrel, makes no noyſe. But ſith they had rather ſee their handes full of Paper, then their heades full of knowledge, I let them goe. And truſting too the curteſie of you that are ſkilfull Gentlemen, I haue performed my promiſe, and diſcharged my handes, giuen *Phialo* his paſporte, and ſent him to you.

Farewell.

Yours, Stephan *Goſſon.*

The Ephemerides of Phialo.

VARRO reporteth, that they whiche did sacrifize to Hercules, vsed continually before they began their Ceremonies, to driue their dogs out of the citie. And I think it necessary, before I set downe the discourses of Phialo, as the fruite of my trauell sacrificed heere vnto skilful Readers, to whippe out those Doggs, which haue barked more at mee for writinge the Schoole of Abuse, then Cerberus did at Hercules for descending to Hell; and haue laboured with the venom of their teeth to wound me deeper, then that curst Curre, which was the death of Licinius, and the cause of a battaile, wherin Hercules lost his brother Iphiclus. It is not long since, a friend of mine presented me with straunge newes out of Affrick, requesting me earnestly to shape them an answere. After I had vnfolded the paper, and found nothing within but rotten and garbage, neither heart nor liuer, nor

A Libell cal out against Schoole of abuse.

anye good intrayles, I called too minde the replie that Apelles made to a course Painter, which brought him a coũterfait of his own drawing, requesting his iudgment in the work; Truely, quoth Apelles, hadst thou not tolde me it had bin thine, at the first blush I would haue iudged it to bee doone in haste. And had not the writer himself, which sẽt these newes into England, reuealed his name to some of his friends by whõ I hearde it, I would haue iudged such a Daw to bee hatcht in Barbary, & the tydinges that came, to be scribled in post. Cõmodus the Emperor cõming to Rome, in the face of the whole senate, begã wt a graue coũtenance to declame: When euery man loked for some weighty matter touching the gouernmẽt of the cõmon wealth, he fell to trifling; & told thẽ, that riding abroad one day with his father, who at that time was cast frõ his horse, himself alighted & holp him out of the myre. This Doctour of Affrike wt a straunge kinde of style begins to write thus: To his frinds the Plaiers, & to win eare, at the first like a perfect Orator, he [illegible] down in his study, lookes about for [illegible]kes, takes pen in his hand, & as

manerly

manerly as he can, breathes out this ora-
cle from the threefooted stoole of Pythia.
Affrica semper aliquid apportat noui,
There is euer a new knack in a knaues
hood, or some kind of mōster to be sene in
Affrik. To which principle whē he think-
eth he hath giuen sufficient light, by the
iopning together of sundry beastes, his
frends gaping for some strange cōceit to
bring to the stage, finde him to dally: for
with a tale of a tub, he slippeth down pre-
sently into a dirtie comparison of a dutch
Mule & an english mare, that ingendred
an Asse, & to cast his foale quickly (with
a deuoute prayer to God, to send players
few asses, & many auditors) he growes to
conclusion, behauing himself in his lear-
ned Paraphrase like Megabizus, who
came into Apelles shop & began to talk of
his shadows, til the painter reproued him
in this maner: Hadst thou kepte silence
O Megabizus, I woulde haue reuerenced
thee for thy gay coate; now the worst
boy that grindeth my coulors wil laugh
thee to scorne. And I, if this Geographer
had staied his pen within the com-
passe of Affrike, would haue read him
patience for the cōtries sake, but now the

least childe which is able to temper his ynke, wil giue him a floute. If Players get no better Atturnie to pleade their case, I wil holde mee contented where the Harnest is harde, too take Otes of yl debters in parte of payment.

Touching the frutefulnes of his Mule, which is not agreeable vnto kinde, because the coldenesse of seede killes the power of ingendering, I coulde find him sporte by Philosophie, if I were disposed to play with his nose, or to caste any thinge but draffe to Swine. But I intende not to aunswere him, lest I kick with Ctesiphon, when my Mule winceth. As long as hee rayles, he profites not; as long as hee dotes, hee hurtes not; Let him say what he wil, he shall not cut me; Let him write what he please, he shal not kill me; and fauour him that list, they shall not greeue me; it is but kinde for a Cocke heade, to breede a Combe; and a rashe witte, a rawe deuise. Though the Mariner haue skill to gouerne his vessel, it lyeth not in his cunning to calme the seas: though the cõtriman know how to graffe an ympe, his toile wil not alter the taste of the Crab; Though my selfe haue

learned

learned to rule mine owne talke, I can not ſnaffle the tounge of a Carper. Notwithſtanding the Sayler commeth ſafely to harbour, though he be ſhaken: The husbandman gathereth much pleaſaunt fruite, though his Wylding bee ſower: And I haue no doubte I ſhall pleaſe the wiſe, though the malicious turne vpp their gall. The ſame Solomon which forbiddes vs to aunſweare a foole in his follie, leſt we liken our ſelues vnto him, chargeth vs ſharpely to ſhewe him his faulte, leſt he ſeeme wiſe in his owne conceite. Therefore I haue neither replyed to the writer of this Libel for loſing my time, nor let him go ſcotfree for making him proude, but poynted to the ſtrawe where the Padd lurkes, that euery man at a glimſe, might diſcry the beaſte, and repaire to Phialo.

To deliuer you the Hiſtorie as faithfully as I learned it, you ſhall firſt vnderſtand that Phialo a young Gentleman, & a younger brother, borne in Ferara, and brought vp in Sienna, ſtudyed there in the Vniuerſitie to win that by learning, which he wanted in liuing: But Fortune in the end ſo knit her browes, & diſchar-

ged her shot at the face of him, that his Father dyed, leauing his portion in the handes of an Abbot in Ferara, of whome I dare neither speake as I shoulde, nor complaine as I would, nor cry out as the cause it selfe requires. For, withholding that which he ought to distribute, he stopped the condnit and cut of the pipes, that conueighed such liquor to Phialo as was necessary. Wherupō the poore gentlemā perceiuing himself in danger of death, because he was dry; & vnable to striue with the mightie, because he was weake; remooued himselfe to a moister soyle, & leauing Sienna, came vnto Venice, where after the death of his father, he withered as fast, as he bloomed before in the time of his life. And Philotimo a noble gentleman of a quick wit and a ripe iudgement, which euer delighted in the company of Phialo, was plucked from the Vniuersitie, and sent to Ferara, to serue in the Court, not long before the death of Phialoes father, where though he had cast his Philosophers hed, and seemed so bathed in Heraclitius floode, that he was almost changed to an other nature, yet in all his ruffe [illegible] noble mind

the

the higher he ſat, the lower he looked, the farther he ſaw him ſelf from Sienna, the more hee renewed the remembraunce of Phialo; And forgetting no curteſie in the Courte, enquired ſo longe for his olde friende, that hearing at the laſte bothe of the vntymely deceaſe of the father from life, and the vnfortunate departure of the Sonne from his Booke; with dropping eyes diſtilled into teares, and a ſorrowfull hearte reſolued into bloode, hee withdrewe him ſelfe preſently from the Courte, and poſted to Venice as faſt as hee coulde. Beeing entred the Citie, and very deſirous too ſeeke out his friende, ſuddainly he eſpyed Phialo comming from the Rialto with a Merchant of Englande: and ſtepping too them both with many courtly greetings broke of their talke. Phialo reioycing more in his olde friend, whoſe affection he knew; than in his new-acquaintance, whome he neuer tryed, with a Vibaccio tooke his leaue of the Merchaunt, and brought Philotimo to his lodginge. When they were entred, both ſett, and the doore ſhut, Philotimo, with a ſterne looke, and a troubled minde beganne thus.

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the

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They which are ſicke of a burning feuer, tolle and turne from ſide, to ſide, to ſeeke reſt: but in the ende they increaſe the fitte and open a gapp to their owne perill. I ſtand in doute Phialo whither I might rightly compare thee to thoſe that are vexed with this diſeaſe, becauſe that remouing thy ſtudyes and chaunging thy paſture, whilſt thou deſireſt to be euery where, thou art no where; & like a graffe planted in many grounds, wilte become baraine. Hath thy father walled his treaſure on thee in Sienna, that thou ſhouldeſt miſpend thy time in Venice? Haue thy friends hoped ſo long for a plentifull harueſt, that they ſhoulde be conſtrayned to gather weedes? Haue I ſounded the Trumpet with thy commendations, to begin this vaine ſkirmiſh with a falſe Alarme? Haſt thou from thy youth bin trayned vp in learning, & after thou haſt giuen a good ſoape to the paile, thou ſhouldſt kick it downe curſſly wt thy heeles? Is this the ende of our trauell? the fruite of thy ſtudie? Oh, howe much better had it beene for thee neuer to haue ripened, then ſo ſcone to haue rotted? I perceiue nowe that all is not Golde in

thee

thee which glittereth, euery booked nose doeth not argue a Conquerour; nor euery fine wit a Gated Philosopher. Thou makest thy selfe but an emptie Barrel, resoudinge to the eares of thy friendes a sharpe sound, & nothing else. Thou hast promised much, and performed little: thou saiest thou wouldest burye thy selfe in Philosophy, but thou liuest here in Venice a colledge of Curtezans. Tully thinketh it an inuincible Bulwarke and sufficiente purgation for M. Cælius, that hee could haue no acquaintance wᵗ wicked Clodia, because he was giuen to his booke, & had made a learned Oration in the Senate house, which could not be doone without great studie. And where the minde is so busied, all sportes are tedious, all delightes irkesome, all company lothsome: As if he should say: He that loueth not, loues not; he that loues not, is no companion for Clodia. Therefore to gather an argument of the contrary, because thou spendest thy time in this Towne, I may wel cõclude that it is impossible for thee to profite in Learning, which seekest to be fostred in such a Stewes. Venus her self when she passed Eurota, caste away her

Orat. pro Cælio.

Combe and her brush, her Glasse & her Liepot, and tooke vp a Iauelin. And if thou desire to passe by Eurota, or growe vp in knowledge, shake of this Citie as Venus dregges; take vp thy tooles and returne to Sienna; settle thy selfe and slip no more; A rowling stone gathers no mosse, & a running hed wil neuer thriue.

Phialo throughly netteled with this strange kinde of greeting, scratcht many times where it ytched not, and bustlinge very often with profers to speak, stopped sudenly; not vnlike to a yong colte, which at the first prick plungeth as though hee felt no ground, but when he hath champed a while on the bit, and chafed a little in his owne greace; stands still, & begins to find a better pace. Thus Phialo vexed with the fresh remẽbrance of a new grief, angry with Philotimo for his tauntes, yet considering at laste to what ende hee spoke, when hee had sufficiently chewed his cudde, and sweate as he sat, recouered him selfe with this reply.

Signior Philotimo, your selfe is as welcome to me in Venice, as your words are vnwelcome to mine eares. You admonish me as a friend, and dutie bindeth

me

me to thank you for your good will: Neuertheleſſe, ſith you make your plaiſter ſo ſharp, and apply it to my wound in an ill time, for the one I cannot but accuſe you of rathnes; for the other I am forſt to reproue you of ignorance; meaning hence forth to take you as I find, which is other wiſe then I thought, a bad Apothecarie, and a worſe Phiſition. Plutarch forbiddeth you to rebuke your friende either in mirth or in miſerie: in mirth; becauſe it ſtraineth the ſenſes, choketh the heart, ſtops the paſſage of the ſpirits, and ouercaſteth the mind, with a cloude of ſorrow. In miſery; becauſe we haue more needeto be reſtored, then brought low; to be ſtrengthened, then weakened; to be comforted, than corrected, to be raiſed vp, than hurled downe. When the fleſh chafes, the wound pricks; the ſore ſhootes, when the body ſhakes; the diſeaſe growes, when the mind greeues. Therfore Crates the philoſopher which was dogged of nature, & in al his rebukes as ouerthwart, as Diogenes, taunting bitterly; when he ſawe Demetrius Phalereus in his baniſhment liue poorely at Thebes; ſoftned his ſpeach, gaue him faire words, and friendly com-

forte,

ſort ſmoothly diſputing of the fruites of exile, and approoving by reaſon that there could be no wretchednes in ſuch a life. Inſomuch that Demetrius who fearing at the firſt to be vpbraided, and looking for a peale that ſhould not like him, would haue ſhunned his company, contrarye too his expectation finding ſuche ſweetneſſe in his talke, reioyced greatly in his conference, and began to be ſorye, that he met him no ſooner. But Eutus and Eulæus, the friendes of Perſa, when they ſaw him foiled by the Romans, and ſo ouerthrowne in the battaile at Pydna, that he was forced to turne his backe, raged & checked him in the middeſt of his ſorrowes, till ſobbing at the hearte, for his yll fortune; and mooued to wrath, by the bitterneſſe of their rebukes; as one ouerwhelmed with a double griefe, he ſlew thē both. And truſt me Philotimo mourning here ſolitary for my fall, ſeeing my ſelfe teinted, where I ſhoulde bee anopnted; burnt, where I ſhoulde be balmed; cutte, where I ſhould be cloſed; I ſtand almoſt at bitter defiance with thy freendſhippe, and am preſently ready as a man deſperate, little eſteeming which end go-

eth

eth forward, to abandon thy company, to forsake Venice, to forsweare my country, to sette the hares heade to the goose gybblettes, and al that I haue at a mumme chaunce. Better hadde it bene for Eutus and Eulæus by the example of Crates to geue heauie Persa a lenitiue in his ouerthrowe, to asswage his griefe; then a sharpe corosiue, to augment his paines And a friendlier touch had it ben of thee, perceiuing mee drounde in mine owne teares, to streatch foorth thy handes, too saue mee halfe deade; then too thrust out thy tongue, to kill me quicke. Had they tolde Persa, that Fortune ruleth in feates of armes, and victorie in warre is euer vncertayne, that Phillip, at one pushe lost all Macedon; Antiochus, Asia; the Carthaginians, Lybia; that Iulius Cæsar when hee had subdued all Fraunce, made a conqueste of Englande, returned into Italy, and triumphed in Rome, was slayne in the Senate house among his frendes; that Fortune is paynted with frete and winges, because shee comes running, and departes fliping; that this dayes glory was but a proppe to the Romanes, to set them higher, that too morrowe,

rowe, their fal might be the greater: they had incouraged Perſa too renue the battayle, and kepte themſelues harmeleſſe. And I am perſwaded that if thou hadſt played the good Nurſe, which ſeing her childe catche a knocke, ſteppes to it preſently, not with threatninges, nor roddes, nor rebukes, but with gentle intreatie takes it vppe; dandles it often in her lappe; and with many a ſweete ſonge, rather giuing it a ſoft teate, then a harde ſtripe, lulles it a ſleepe to eaſe the paine; thou hadſt cured my ſorrowe, quenched mine anger, and woone me for euer to be thine. Thou little conſidereſt whether I fell wantonly by mine owne folly, or was ſuddainly ouerturned by vnruly lubbers; thou abhorreſt my leuitie not regarding my neceſſitie; thou haſt forgotten that he is forced to go whom the deuil driues; & that neede maketh euery man to trot. If you haue not hearde of Chryſogono (I meane not him which thruſt Sextus Roſcius out of his farmes in Ameria; but him which defeated mee of my liuing in Sienna, and droue thy poore Phialo out of Hetruria) let this be ſufficient to ſtopp

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thy mouth that it is hee, whiche beeing an Abbote in Ferara, cleane contrary too his profession, because he is holy; and to the othe hee tooke at the death of my father, who trusted him farther then hee deserued; enioyeth that by force whiche is none of his: it is hee which shoulde rather helpe, then hurte; rather giue, than take; rather feede then famish; rather clothe the naked, then strip them of all to the bare bones: It is he, which stuffing his bagges with the frutes of Learning, alloweth not Philosophers to touche money; but with a full gorge commends fasting: To be shorte, Philolotimo it is euen hee, which keepes that back that shoulde bee my maintenaunce in Sienna; yet art thou so franticke, to bid mee returne thyther againe in haste, and followe my studie, as if thou shouldest charge mee to fight, without weapons, climbe without ladders, mounte without wings. Hast thou not reade that *Ex nihilo nihil fit*, Nothing doeth lye in childbed of Nyses? How wouldest thou then haue me to apply my Booke, when the meane as I tolde thee is taken away?

Philotimo

Philotimo beholding his friende wiſhly, the more he delighted in his talk, the more he lamented the loſſe of his time; and wondring at the pithyneſſe of his ſpeech, which in al his conference neuer vſed a waſte worde, egged him on to a farther diſcourſe in this maner.

I remember Phialo, that Plato giueth hartie thanks to Nature, for making him rather a reaſonable creature, then a brute beaſt; a man, then a woman; an Athenien, then a Theban; and chiefely for giuing him life in the time of Socrates, Whoſe example hath humbled me often before God, with dueteful thankes to his diuine maieſtie, for faſhioning of me to his owne likeneſſe, giuing me a mind to conceiue, and a toung to ſpeake, when he might haue made me a dumbe beaſt; for making me rather a man, then a woman; that is, a Lord, then a ſlaue; an Athenien, than a Theban; a Tuſcan, rather then a rude Bergamaske; and laſt of all, for peeldding parte of thy ſtudyes to mee, whiche like a young Socrates, applyeſt all thy knowledge too reformming of manners. Therefore as thou haſte already begun, approuing me by ſtrong argumentes, to

be

be both hainlicke and vnskilfull in my proceedings, for dealing so roughly with thee, at such an il time. go forwards, good Phialo, and shewe mee aswell what I ought to follow, in rebuking my frende, as thou hast declared what I shall flye, that through mine owne ignorance, I offend no more. I neuer resorted to thee yet sinde our first acquaintance, but ere I departed, I carried some lessons awaye worthy the noting.

Not so sir (quoth Phialo) It is hard to drawe water in a dry sode, or fishe out any skill from an emptie pond. Socrates affirmeth himselfe to know nothing: & trust me I se no reason why Plato, which is accounted a great Philosopher, and a searcher of wisedome, shoulde reioyce so muche to liue in his time, which was not able too teach him any more then he knewe. If he iudge the person more luckie then the man was learned, or thinke it sufficient to vertue, to haue beene a student in those dayes, he little considereth that Alcibiades and Critias were both Scholers too Socrates, yet the one a Traytour, the other a Tyrant. It is not the place wee are borne in, that maketh vs learned; nor

Socrates able to teach nothing becawse hee knew nothing.

the name of our maister that leades vs to vertue.

Thus can I not reuile with my ſelf, Philotimo, what it is that ſhould moone thee too triumph ſo much in thine owne conceit, becauſe thou art rather an Athenien, then a Theban; a Tuſcan, then a Bargamaske, as though all were learned, that came from Athens; or all ignorant, that dwelt at Thebes; or all Courtiers, that are bredde in Tuſcanie; or all Carters, that are beene in Bargamaske. But moſte of all I woonder howe thou canſt poſſibly ſucke any fruite from my ſtudies, which are very ſmall, becauſe I haue lopped; & ſlenderly grounded, through want of abilitie. Sith thou haſt likened me to Socrates, whoſe *Nihil ſcio* is confirmed by Arcefilas, Zeno, Empedocles, Anaxagoras, and the whole rabble of them which pulled out our eyes, that wee might not ſee: and taught vs to wander in the darke, giuing no credite to their ſenſes, but doubting continually whether Snowe were white, or the Crowe black, I might ripp vp that controuerſie of the Academikes and

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the Peripatetikes, and shew thee by reason, that I knowe nothing, to driue thee off from the thinge which thou longest to heare. Which if I should doe, and doe in those thinges that I dayly see, I am fully perswaded, when I call for a Booke, Philotimo woulde presently giue me a Brickbatte, to make me distinguish a Stacioners shoppe, from a Stone wall. Therefore acknowledging my self to be made of a soule, and of a bodie, the one derived from Heauen, the fountaine of Knowledge; the other from Earth, the seate of ignorance; I am driuen too confesse that I neither knowe all thinges, which belongeth too GOD; nor am ignorante in all thinges, which is proper too Beastes; but am perfecte in some thinges, vnskilfull in other, which life is onely peculiar to man. This doctrine is taught by Aristotle, approued by Foxius, layde open by Tully, and soundely discoursed by Lactantius. Whose arguments, Philotimo, I wil not alledge, because I see the ignorant which neuer redde them will not vnderstande them; the learned

which knowe them already, will not regarde them. And thy ſelfe I perceiue are more deſirous to heare ſuch thinges, as are profitable to reforme manners; than ſuttle, to ſtirre vp diſcention in ſchooles. The greateſt thing that at this time thou deſireſt to knowe, is onely this: Which way thou mighteſt behaue thy ſelfe to rebuke thy friende in his fault without offence. A buſie prouince no doute for a ſimple witte, and ſuche a burden as Hercules might refuſe. There are many good Scholers and grounded Philoſophers in Sienna, whoſe ſhoulders would better become this taſke: yet ſeeing all men to looke for greater thinges at their hands, becauſe of their knowledge; than they are willing to ſhew, when they are ſlightly rewarded; they had rather content them with a priuate life, then take ſo much paine, for ſo little thanks. But if I (which may not compare with them, neither in learning, for I am young; nor in iudgement, for I am rawe) chaunce to ſwarue in my penne through wante of reading; lay the fault to my youth, & pardon my folly, I deſire no more recompence for my trauell: A little ſtreame,

ſerues

ſerues to driue a light Mill; and a leane fee is fitte for a lazie Clarke. Therefore ſith thou requireſt, whoſe friendſhipp I cannot forget; thou commaundeſt, whoſe authoritie I will not reſiſte; I meane to proſecute that which I firſt began, not as cheefe of al men, that with greateſt grauitie, but choſen by thy ſelfe, that with ſmalleſt ieopardie, might ſhew my mind; nor ẏ thou ſhalt find me as plentiful as Amaltheaes horne, to yeeld thee what fruit ſoeuer thou craueſt; but that in this vacant time, wherein your affayres are little, my buſineſſe leſſe; you frō the Court, I from the Vniuerſitie, & both idle; the day ſlipe not away without ſome profite.

Diogenes thought it neceſſary for vs in this life, to haue either good friendes or great enemyes; they neuer ceaſe to exhorte vs to vertue, theſe are ſtil ſearching for a hole in our garmentes. Therefore when one perceiuing the Greekes to bee ſubdued, and the Carthaginiens vtterly ouerthrowen, boldely pronounced that the Romanes were ſafe; Nay, quoth Scipio Naſcica, now is the time of our chiefeſt danger, becauſe we haue left vs nei-

ther friendes a broade, whome we ſhould
follow, nor foes, of whom we ſhould ſtand
in feare. Wherby thou maiſt ſee, Philo-
timo, howe requiſite it is for vs in theſe
dayes by one meanes or other to be tolde
of our faults. Euery man is deſirous, if he
haue a blot in his paper, or a botch in his
herſe, or a ſtain in his cote, or a ſpot in his
face, to heare of the ſame, þ for his owne
credit he might amend it. We are al wil-
ling to meſſe our ſelues by a glaſſe, that
nothing about vs ſtād awry, yet are we al
ſo blinde of affection, ſo blunt of condici-
on, ſo waywarde of minde, and ſo waſpiſh
of nature, that wee cannot abide to heare
of any wrinkle, in our behauiour; but if
any man friendly admoniſhe vs of ſuch
deformities, we are ſtraight at daggers
drawing, we flinge out of company, we
chalenge the fielde, and for his good will
we rewarde him with hate. To auoyde
ſuch a braule, and to keepe thy friende, to
ſhew him his vice, and to ſaue thy ſelfe
to rebuke him for his manners, and yet
winne his hart; I haue alredy giuen thee
a Caueat, forbidding thee flatly to repre-
hend in ioy, or in ſorowe; in mirth, or in
miſery; in pleaſure, or paine. And that I

may

may the better imitate the course of nature, which runneth *à priuatione ad habitum*, from killing, too quickening; from death, vnto life; I will firste remoone the blocks out of thy way that thou stumble not, and shewing thee what turnings betwixte this and thy iournyes ende muste be lefte, to keepe thee still in the right way, I thinke it best to vnfolde vnto thee as plainely as I can, what thou shalt flie in reproouing thy friend, that I may the easier teache thee hereafter what thou shalt followe. As our friendes are not to be rebuked when they are pleasaunt, nor when they are dumpish: so are they not likewise to be touched in Company, nor in Choler, nor Continually, nor in a bravery, nor when our selues are as bad as they. In Company: because we loath to be taunted before them, of whom we desire to be well liked. When Aristomenes the scholemaister of King Ptolome saw the king sleepe before certaine Ambassadors, & with rebukes awaked him in their presence, he gaue occasion to flatterers to picke a thank in his Maiesties quarrell, who incensed him so farre with the remembraunce of that reproch, that

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they caused him streighte to enforce his Maister, to drinke his laste draught in a Cup of poyson. Tiberius which succeded Augustus in the Empire of Rome, and withholde the legacie which Augustus by Testament had given to the people, perceiuing one round a dead coarse in the eare, called the man, and demaunded the cause why he did so; To whom the fellow replied before them all, that he willed the soule which was fleeting from thence, to an other world, to certifie Augustus that the commons of Rome were yet vnpaid. Wherevpon the Emperor charged him presently to be slaine, that he might carry the newes and doe the errande him self, which knewe beste howe the case stoode. Because Pythagoras sharply rebuked his friend in company, a young man presently cast a halter aboute his neck, meaning either to bridle his tong, or to chastie him; By which the Philosopher euer after amended his faulte, and learned in such places, to vse other talke. And Plato perceiuing Socrates too charme his friende rashely at an open Table, shewed him that it had beene the poynt of a wise man, to haue doone that in secret: Very well

Dion.

Plut.

meet, quoth Socrates, had it not beene a
little a parte, for thee to haue tolde mee
this in secret? The like method hath the
holy Ghoſt ſette downe in the Booke of
God, willing vs if wee ſee our brother of-
fend, to drawe him aſide, and admoniſhe
him gently: if that preuayle not, then to
rebuke him before witneſſe: but if this
will not ſerue, by order of lawe to appeale
to the Iudge.

In Choler; becauſe wee are perſwa- 4.
ded that bitter woordes proceede rather
from a foe then a friend, from an ill mind Diam.
then a well meaning. Veſpaſian hearing
Demetrius reuyle him, tolde him this:
Thou haſt prouoked me already Deme-
trius to kill thee, but it is not my faſhion
to ſlay any Curr becauſe he barketh. Had
not that Prince with greater wiſedome
gouerned his handes, than raylyng De-
metrius ruled his tounge, ſo lauiſhe
mouth had coſt him his life. We are wil-
led which are chriſtians, to reforme one
another vp the ſpirit of meekenes, which
is likened to a Doue, and the Doue hath
this propertie, it lacks a gall, ſo muſt we
in reuealing the faultes of our friends, be
cleane voyde of Gall, of bitternelle, of

anger, of malice.

5. In a Brauerie: because he which seeketh to win glory by other mens vices, is no more to bee regarded, then a common quacksaluer, which trudgeth from Citie to citie, with a box full of drugs, to proclame in the market what sores, or what sicknesse, he is able to cure, and by this dauncing hinde of gesture with the proude Pharisee iustifie himselfe to his owne shame.

6. Continually: because it is irksome to be euer rubd on the gaule, too much of one thing is good for nothing. The Surgion doth not alwayes tormente his cure, for troubling the wounde, and making his patient refuse remedie. The maister is not euer whipping his Scholer, or casting the offence he commits in his teeth, for dulling his wit, hardening his heart, and forcing him vtterly too abhorre his Booke. He that continually wipeth the face to make it cleane, may chafe of the skinne and disfigure it more. Therefore I may well like the man whiche at no time ceaseth too rebuke, too a pestilente whilewinde, that gathereth togither nothing but cloudes, and driues all the dust

in

in the ſtreetes on a heape; or to a Rauen, whoſe propertie is euer to ſeaze vppon carrion; or to the Sow, that is euer wroo-ting among weedes.

If our ſelues be naught: becauſe it is a great ſhame to reprooue that in others, which we go not about to reforme in our ſelues. They were forbid in ancient time too expounde Oracles, whiche had any botch about their body: Much more are their lippes to be ſealed vp, which haue neuer a cleere corner in their ſoules. Seneca was ill thought on for inueighing againſt iewonelle, and loued Agrippina; for miſlyking of authoritie, and was an Emperours maiſter; for diſprayſing the Courte, himſelf a Courtier; for ſpeaking againſt flatterers, and fawnde vppon Queenes; for condemning of riches, himſelfe beeing wealthie; and for rebu-king exceſſe, when himſelfe had fiue hun-dred ſtooles in his houſe of one faſhion, al headed with Cipres, and footed with Yuory. Saluſt wrote many things againſte ſpoylers of proſtitutes, and robbers of pro-uinces, yet when Cæſar appointed him to gouerne Affrike, he polled the people as faſt himſelfe. Thus may we not mini-ſter

7. Plut.

Dion.

ster remedie to others, when our selues are full of the like corruption; lest we be commaunded as hypocrites, ere we take away the mote from our brothers sight, to remoue the beame frō our owne eyes; Or as diseased Phisitions, to helpe our selues. For he that is fallen, cannot pull vp his friend; nor he that is wicked, giue any good counsell to offenders.

These are the rocks, Philotimo, which thou must shunne in rebuking thy friend, if thou desire to better thy wares, & bringe thy shippe to a safe harbour. Peraduenture there may bee more added by riper wittes, which my selfe haue not reade, or not remembred; And sith time will not serue me to search them out, I had rather contente my selfe with these, then copye any more without commission, lest I chaunce to passe my lymites as farre as Priamus, which was registred to be the father of fiftie Children, and but xvii. of them lawfully begotten. He that will not be runne a grounde in his passage, muste tary the tide ere he take Boate. The sayler that is lothe to be driuen beyonde his reach, must waite till he cary the winde in a bag. The Merchant that wisheth to

make

make a hande of his goods, muſte watch oppoꝛtunitie to open his Shop; And if that inꝛepꝛouing the abuſes of thy frend, thou forſake thoſe daungerous ſhelues which I haue ſhewed thee, and art come to Anchour, very deſirous to be vnladen, thou muſt chuſe a fitte time to diſcharge thy conſcience: foꝛ the neede of the chapman rayſeth the market, and the occaſion which they them ſelues giue that are to be chide, ſhall fetch out thy counſel at a good rate.

Suche a time did Solon pick out to rebuke Cræſus when he ſhewed him his treaſure: ſuch aduauntage Demaratus tooke of kinge Philip, to tell him of the debate betwixt him & his Queene. Foꝛ whē the king aſked him how the Gꝛeeks did agree within themſelues: It is very well doone my leege (quoth Demaratus) for your maieſtie to demande how quietly the *Atheniens* & *Peloponneſians* doe liue abrode, when you and your Queene are at diſcorde at home. Such an occaſion Diogenes caught at the firſt bounde, who beeing taken in the tentes of the ſame Philip (which then determined too warre with the Gꝛeekes) an-

A tempore.

and brought in his presence, the king asked presently, if he were a spye: yea, sayd Diogenes, a spye, that hath already discouered thy rashenes, which neither constreined by force, nor prouoked by iniury, art come hither, to hazard thy lyfe, thy glory, thy power, thy possession, thy Crowne, thy Kingdome, and al that thou hast, in owne houre. Such opportunitie was not forslewed by Bato the ringleader of the Rebelles in Dalmatia, for cōming too the Emperour too entreate of peace. when Tiberius first questioned with him, why he arose in Armes? Bycause (answered hee) you sent vs neyther shepperds to regarde vs, nor dogges too defende vs. but Woolues too deuoure vs.

Sometymes because the wind is not [illegible] in one quarter, we must ship out our [illegible], and further our course, either by the [illegible] of our selues, which rebuke, or [illegible] rebuked, or of his felow, [illegible] or of his enemies. Of [illegible] when we confesse our selues [illegible] like vice, and amended it; [illegible] daunger, and escape [illegible] and Iuno falling at variance

variance for matters belonging too Venus sportes, thought Tiresias, who had beene both a man and a woman, fittest of all; to take vppe the controuersie, and to conclude for them bothe, which of the twoo, the man or the woman, was greatest wanton. Of the person of him whom 2
we rebuke: when the partie himselfe of his owne accorde confesseth one of his lightest faultes; so is the example of Philotimo the Phisition too bee followed, which tolde his patient, that shewed him a sharpe finger, that he soffered a greater disease then that, and shoulde take some Phisicke for his hotte liuer. Of his fel- 3.
lowes: when he perceiueth the faultes which himself committeth, to be seuerely punished in another. So did Ammonius accustome to rebuke his schollers. For vnderstanding one day that some in the schoole had played the gluttons, hee commanded his seruant to beate his owne sonne, and turning his face too them that deserued it, told them, that such a wagge coulde neuer dyne wel without sauce too his meate. Of his friendes: whome hee 4
ought to reuerence for their good wil and fully perswade him of their honest mind.

After

After this sort Plato reprehended Dionysius, for expelling him out of the Court, without cause. And hauing obtayned audience of the King, he began first to reason in the person of an enemie. If thou knewest Dionysius, that any of thy foes had arriued in Sicily to doe thee hurt, and wanting opportunitie failed of his purpose, wouldest thou let him escape without reuenge? No, said Dionysius, for I punish the intent aswell as the deede doing. Then Plato disputing with him prettily *à contrariis*, descended straighte into the person of a friende and replyed thus, If any of your friends for the loue that he beares you, come hether to Sicily, to doe you good, but hath lost his labour, because your self hath not giuen him leaue, will you turne him away without reward? Dionysius demanded who it was that had taken such paine, and was so lightly regarded: Plato yet couered himselfe and said, it was Æschines, whose eloquence was able too reforme the maners of those that imbraced his companie: It is euen he that hath trauelled far, and passed the Seaes in danger of life to teach thee Philosophy, and is not estee-

med.

med. Whereupon the Kinge greatly delighting in the boldesse of his spirit, embraced him againe, brought him into the Courte, and delte very bountifully with him and Æschines. So likewise Tully nippes Clodia in the person of her little brother. It mooueth vs asmuch too amend our manners, and saueth the rebuker without hurte, when our vice is laide open to vs in the person of such, as by affinitie of bloode wee are bounde to like. By which meanes I haue hearde, that one Fulco, a bolde Bishopp, which was Embassadour in Engande in the time of King Richarde the first, and perceiuing very great abuses in the Courte, boldely stepped to the King, and tolde him, that hee had three arraunte Whoores to his daughters, for whome if he speedily prouided not mariages, it woulde turne his maiestie to shame, and his Courte too reproche. The first of them he tearmed to be Pride, the seconde Couetousnesse, the thirde Luxurie. The good king hearing the names of his straunge daughters, entred into a deeper consideration of their natures; & the next day called his Councell togither, to gette them husbandes.

Orat. pro. Caelio

King Richard three daughters banished the Courte.

When hee had opened the talke of the Bishop to the Peeres of his Realme; he presently gaue pride to the Templers, Couetousnes to the Cistertian Monks, and Luxuria to the ruffling Prelates of the Church. Sometime if wee suppose all those deformities to be in an other, which abounde in the partie whome we reprooue, naming no body, but leauing the matter doubtful, and indifferent to bee applyed by the guilte conscience it self, it is very forcible. So Tully playes with Clodia in the same Oration for Cælius, which I recited before. If any widowe haue set her dores wide open to Bawdry, and yeelded her selfe a common Curtezan, refusing not to feast among those whom she neuer knewe, if she do this in the citie, in gardens, in commō meetings: To be short, if shee behaue her selfe so not onely in gesture, but in attyre and companie; nor in gloating of her eyes, and lauishnesse of speech, but in embracinges, in kissings, in bathinges, in banquetes, whereby she is iudged as impudent as whoorish; If, I say, a younge Nouice haue stumbled by chaunce into her company, tell me

Lucius

Lucius Herennius, whether thou terme him a lecher or a louer? Such a fellow as hath ſought to robb her of her honeſtie, or to reaue her of that ſhee was willing to looſe? I forget my iniuryes *Clodia*, I ſhake of the remembrance of my ſorrowe, I ouerſkippe thy crueltie to my friendes in my abſence, doe not thinke theſe things which I haue vttered, to be ſpoken of thee; yet giue me leaue to aſke thee a queſtion, becauſe our accuſers haue ſifted the crime out of thee and alledge thee for witneſſe: if there bee any ſuch woman as I late deſcribed vnlike to thy ſelfe in life, or in lewdneſſe, with whom a young man hath a little beene conuerſaunt, whether thou thinke it ſo heynous a matter? If thou be not the ſame woman, as I wiſh, what is it that can bee obiected to *Celius*? but if other men apply, and ſay thou art ſhe, why ſhoulde we feare that offence which thou regardeſt not? Neuertheleſſe ſith you may wel perceiue that Cicero vſed this going aboute the buſhe, rather to checke her bitterly, then reforme her friendly; to taunte her in the Senate, than teach her in ſecret; and to

touch her neereſt, when ſhe leaſt loked for it; I will let ſuppe, and come to the perſon of his enemies whom we are willing to reprehende. For hee that rebuketh in this maner, remoueth the blame from himſelfe, and turnes it to him in whoſe perſon hee ſpeakes; which I will ſhewe thee, Philotimo, by a very familiar exãple. Signior Ieraldi, a Magnifico in this Citie, whom thou knoweſt well, ſince my comming to Venice, inuited mee diuers times to his houſe. One day eſpeciallpas we ſat at dinner, he began to moue talke of Samarcho ỳ Lawyer: frõ him he deſcended to his Sonne, which at this time enioyeth my roome in Sienna, demaunding of me, how I lyked his wit: So, ſo. Sir, ſaid I, and ſhooke my heade. Then Ieraldi tolde mee, that within theſe fewe dayes the young man came from the Vniuerſitie to viſite his friends, the father requeſted Ieraldy too Supper, that hee might ſee this towarde youth. When they were ſet, Sirra, quoth the wiſe Father to the wittie ſonne, you haue Phialoes place, but I hope you wil not proue ſuch an vnthrift as Phialo; wherat the mannerly puppie begã to pout. Credit me, ſaid

Ieraldi,

Ieraldi, I ſtoode in doubte whether I ſhoulde blame the Father for ſpeakinge without booke, or condemne the ſonne for his ill nurture: but you may ſee, Phialo, how good it is for you to walke warely, that the mouthes of your enemyes may be ſtopped: This pretty kinde of rebuke ſo far fetcht, cauſed me to thank the Magnifico for telling me what he hearde, and to ſtorme at Samarcho, for reporting ſo ill of me without ground. I would not haue him to counte his Chickens ſo ſoone before they be hatcht, nor trumphe ſo long before the victorie: Theſe are rath daies, it is honie moone yet, if he ſee his ſonne ſwimme, let him thanke GOD which hath made him able too holde him vppe by the ſtrme. There is yet ſmall iudgement to be giuen: the greene blade that appeares firſte, & ſhootes higheſt, is ſooneſt bitte with a blacke frolle. As too much drought hath cauſed thy Phialo to ſhedde his leaues: ſo too muche moyſture may choke vp his graffe, and both wither for company. But to leaue them, I will caſt aboute to the place where I ſtroke ſaple, and returne to my purpoſe as faſt as I can. When thou haſt watched

thy time and caught thy friende solitary, vnfolded thy minde in any of these persons which I haue rehearsed, the thing it selfe many times will accuse the man, though thou holde thy peace. The thinge it self, saith Tully, wil cry out, though I be mute. And Plato pronounceth that the life it selfe rebuketh Speusippus. Think not, saith *Tully*, that as you haue heard in olde tales, the wicked are chased & affrighted with the firebrandes of furyes, euery mans owne tretchery & his owne feare troubleth him, euery mans owne faulte torments him, and pricks him, their owne conceite, and their owne consciences euer gnawe them. Where the man is so scourged, & feeles so many witnesses in himselfe, thou shalt haue the lesse neede to shewe it him. Otherwise if thou see him alofte, and feare that he will be carryed away with pleasure to forget himselfe, thou mayest then take occasion by his presente state too warne him: Speusippus wrot vnto Dion in his chiefest pompe, exhorting him not to looke too high, because he was a gallant Gentleman, and muche made of amongst women, but to haue a care that

Arr.

Oratio: pro Rosc. Amer.

Ab adiuvatis.

Sicily

Sicily bee well gouerned with equitie, maintained by Iustice, and beautified trimly by good lawes. The same Plato which coulde not bee perswaded too prescribe any orders of lyfe to the Cirenenses, bicause he thought their prosperitie woulde not suffer them to take the bitte, sudged it necessary to bid Dion beware of his comely personage and flourishing dayes, for pryde at one tyme or other wil haue a fal.

And bycause that sore eyes maye not view the light, without a scarfe; I thinke it necessary for thee, in making thy friend acquainted with his faulte, too vse a shadowe; which may bee doone by tempring thy speaches with commendations. The Phisition is more desirous too cure his Patient by sleepe, then by Rubarbe; by comfortable meates, than foraine drugs, by the Cookes helpe, than the Apothecaries shop. The Fencer entring the Liste to come too blowes, geueth a florish with his weapon too moue delight, & in al the conflict bendeth his body with a comely grace. The Surgeon comming too the member that must bee cutte, bolstereth it by with softe pillowes, muffleth his Pa-

tients eyes with a clout, and toucheth the byle as tenderly as he can. So shal it behoove thee in reforming thy friend, and purging the humor whiche hurteth him most, too take away the bitternesse of thy Lozinge, with sweete Syrops, commending him for that he hath done wel, auoyding comparisons, bycause they are odious, accepting his excuse, if he chance to reply, lessening his fault asmuch as you may, cooling his moode, with a fewe prayses, as the Smith doth his Iron too knit it the straighter, and make it strong. By reckoning vpp too them that which was done wel, wee make them ashamed, of that which is il.

Vye Pandar vvhers thy bovv and fethered flight,
V I hich make thee beare the pryze from euery vvight?

Thus are they cheeflie too be wonne in fayre meanes, by the example of the Phisition: or gently too bee entreated at the first, and then gaulled, as you see by the Fencer, and the Surgion: or too bee first heated, and fashioned, then cooled, & calmed, as a Smithes Iron, or a lazie Pandar. For the Mason, after bee hath stryken a deep gashe with the Chysel, in too his woorke, leaues it not rough, for being

beeing deformed, but ſmootheth it ouer, with finer tooles, to make it ſhewe beautifull to the eye: He pareth away whatſoeuer is rugged, for ſpoiling his woork; And wee muſte ſhaue of all that, with a ſmooth tounge, which wee lefte ſharpe, with a rough taunte, for ſpoyling our friende. Therefore it is tollerable ſometimes to purge him alooſe, and poſt the faulte ouer to another, as the onely cauſe of that offence. So Tully excuſeth Atracinus, for accuſing of Cælius, imputing the faulte to his zeale, who was willing to haue all amended; or to compulſion, as though he were forced to it by other; or to his youth, which was eaſie to bee byp-bed. Wherein I may liken his practize to the countrieman, whiche ſoweth Onions and Garlike, neere to his Roſes, that they might draw the groſſe & ſoure moyſture into them ſelues, & ſo make the flowers a great deale ſweeter. This might bee handled, Philotimo, more at large, but a becke is as good, as a *Dieu garde*, and a woorde enough, too a wiſe hearer. The Atheniens were one daye deſirous to haue ſome new peece of woork, and ſetting two notable Carpenters be-

ſore them, to knowe which was the beſt: the one hauing a quick wit, and a ready tounge, reaſoned of many things belonging to building, and diſcourſed his art with apte woordes and ſentences orderly placed, which lyked them well: The other beeing the better workman, and the wooſe Orator, more ſkilful in his toles, than in his toung; tolde the Atheniens, that all which his fellowe had vttered in woordes, himſelfe was able to ſhewe in deedes. And ſith we both ſtudie to counſell our friendes when we ſee the ſwarue, which no doubte wilbe a profitable peece of wooꝛke, becauſe I haue accoꝛding too my ſmall ſkill in Rhetoꝛike, drawne out the frame with a fewe woordes, I woulde haue thee preſently to put it in practize: which if thou doe, auoyding that which is to be fled; purſuing that, which is to be followed; not chiding thy friende in ioy, for ouerthwarting; nor in ſoꝛrow, for oppreſſing; nor in company, for troubling; nor in choler, for bearing; nor in bravery, for haunting; nor alwayes, for diſcouraging; nor when thy ſelf are wooꝛſe for ſeaſting: but grounding thy argumentes on the perſon, or on the cauſe, or on

the

the time, ſo ſeaſoning and ſpicing thy talke with ſweeteneſſe, that it ſlip downe apace without chewing; and touch him at the quick, without moleſting; thou ſhalt pleaſure him, pleaſure his friends, not hurt thy ſelfe, reforme vice, aduaunce vertue, and giue a good puſh, to the profeſſion of a young Diuine.

Beleeue me, ſayd Philotimo, if it be the propertie of a cunning Painter, to giue life to a huge beaſt, in a narrow paper; of a towarde Souldier, to turne a great horſe, in a little compaſſe; and of a good ſcholer, to couch many things, in a fewe woordes: for declaring of matters ſo rough, aptly; ſo confuſed, orderly; ſo tedious, breefely; I maye well call thee a new Protagenes, a ſeconde Alexander, and the very hatchet of Demoſthenes. And though I cannot commend thee ſufficiently in thine owne preſence, without ſuſpition of flatterie: yet dare I not withholde the Garland from thee, which thou deſerueſt, for doing thee iniurie.

Very wel, anſwered Phialo, becauſe you are a Philoſopher, and a Courtier, in the one, you attribute that vnto mee, that is due to your ſelfe, which is Socra-

tes

tes flouter in the other, I finde you very franke of good woords, which is proper to the place wherein you liue. Therfore giue me leaue to say that too you, which Erasmus wrote of Henrie the eight, a victorious King of Englande. I am very glad, sayth he, and haue woonderfull cause to reioyce in hearte, that I am so highly cōmended of so famous a Prince, but much more shoulde I bee bounde to his maiestie, if aduauncing my estate, his highnesse vouchsafed to confirme that which he auoucheth. I speake not this to compare you to King Henrie, or my selfe to Erasmus, for there is oddes. Yet sith it hath pleased you to tickle mine eares with so high prayses, I shoulde euer account my self your debtour, if you would aswell further my studyes with your helping hand, as you haue lifted them vp, wt a glosing tolmg. For many thought Eras. not to be so learned, because he was bare: And euery man will iudge me to be but a Duns, when he sees me a begger. Yet that worthy Prince which neuer suffred vertue to depart emptie hāded, stayed vp the fame of Erasmus with his liberality: and I trust, when soeuer you commend

me

me againe, you wil open your lippes and your purſe together.

With this Philotimo began to ſmile, and taking poore Phialo by the hand, led him to the Table, where they bothe placed them ſelues to ſupper: which no doute was paſſed ouer with little talke, becauſe they had ſpered them ſelues before, both beeing deſirous to buſie their teeth and their tounges otherwiſe. The Supper once ended, Phialo begamne to take his leaue for that night, and withdrawe himſelfe to his owne lodging, for withholding Philotimo from his reſt, who could not chuſe but be weary after ſuch a iourney. But the noble Gentleman taking ſo great pleaſure in the conference of Phialo, that hee had altogither forgotten his former trauel, ſuffered not his friende to departe frō his ſide, requeſting him earneſtly to keepe him company, till hee returned towarde the Courte. Phialo eaſie enough to bee intreated of ſo greate a friend, ſtayed, and ſpent the greateſt parte of the night with him in talke.

The

The ſeconde Booke,

A Canuazado too Couriers.

THe nexte day Philotimo was very deſirous too viſite Ieraldi, and ſtirring ſomewhat the earlier, that he might both thank him for his curteſie towards Phialo, and ſpend the time in ſome argument till dinner approched, he ſet forwarde with Phialo to this Magnificoes houſe, where they found the graue father very harde at his Booke. They had no ſooner embraced him, and hee giuen courteous intertainment to them, but Philotimo tolde him hee was ſorie, that it was his chaunce to come to his houſe at ſuch a time, as might rather hinder his ſtudyes then pleaſure him any way.

No Sir, ſaide Ieraldi, except you iudge me to be a Cato, whoſe eyes were continually fixed on his Booke, his mind alwaiche buſied in Ciuill gouernmente. That which I reade, is onely to ſhunne idleneſſe,

ſolenelle, when I lacke ſuch good com-
pany: My learning is ſmall, my iudge-
ment as ſlender in matters of weight:
therefore haue I cholen ſuch a booke to
peruſe, as rather delighteth mee with
pleaſant conceites, than troubleth my
wittes with conſtruing of things beyond
my reache. Beholde Philotimo it is
only a diſcourſe which liuely diſcribeth
the image of a Courtier, fitter for you to
profeſſe, then for me to reade. Heere is
a ſweet ſtile, pure phraſe, little affected
and many good preceptes to be learned.
But you knowe howe eaſie a thinge it is
to cutt a garment, by an other mans pat-
terne, too builde when the foundation is
layde to our handes; or to add more of our
ſelues to thoſe things, which are already
inuented by other. Though the wri-
ter of this diſcourſe haue doone well, yet
in my opinion hee ſawe farre, and per-
ceiued not all; hee ſpoke much, and let
ſomewhat ſlippe that better deſerued to
be touched. Wee ſee in this body of
ours, that one foote ſteppeth beyonde
the other; with the hande we reache far-
ther than we ſtride; with the toung, we

ſounde

ſounde farther than wee ſtrike; with the eare, wee doe heare beyonde our ſyghte; the ſight of our eye, peerceth beyond our hearing; and the caſte of the minde, outſtrips them all. So ſhall you finde in the body of euery common wealth, not euery thing ſo abſolute in one particular member, but ſomething may bee wiſhed for, which it wanteth; Euery man in one poynte, or other, paſſing his fellowe, and himſelfe as much inferiour to them, as they are to him, whom he exceedeth. Tullie was eloquent, but fearefull too ſpeake; Craſſus bolde, but verye broade mouthed; Meneſtheus in courage geueth place to Stenhelus, Stenhelus to Diomed, Diomed too Aiax, and hee too Achilles. Agamemnon was ſaide too bee a wiſe Prince, yet gladde many times to bee counſelled by Neſtor. Eurition ſhot beſt for Aeneas games, but Aceſta caried away the Prize, becauſe hee deliuered his arrowe with ſo cunning a looſe, that it caught fier as it flew, & conſumed to cinders. Andromacha & Penelope were bothe chaſte, and both loyall too theyr Huſbandes, yet Penelope deſerued the greater prayſe.

Virgil.

The

The feete of Thetis were as bright as siluer, but the ankles of Hebe, clearer the Christall; The armes of Aurora, as ruddy as the Rose, but the brestes of Iuno, as white as snowe, Minerua was wise, but Iuno was welthie, & Venus in beautie staymed them both. Iewelles are all precious, but not all of one price, nor all of one vertue, nor of like perfection. The Adamant of nature draweth Iron, but the stone Hematites dooth stoppe bloud. The Carbuncle in darknesse shineth like fire, but the Topase is holp with the light of the Sunne. Thus may you perceiue, that all Riuers haue not their course into one Sea, all fruite, doth not grow vpon one tree, all fishe, is not taken in one streame, all fashions, are not cut out of one cloth, all lawes, are not made by one Solon, al Countryes, are not gouerned by one Prince, al knowledge, is not found in one head, nor all Images hewed out of one block. But one enioyeth that which another wants, & the same lacketh that, which another hath. The Moone and the Starres doo gouerne the night, but the Sunne receiueth the day to his charge.

Neptune rules the seas, but Æolus the wyndes; Cupid shootes arrowes, but Iupiter thunderbolts; Tibullus writes wanton sonets of loue, but Homer the bloodie destruction of Troy; And the Autor of this Booke which you tooke mee perusing teacheth a Courtier too tel a fine tale, but I hope you woulde haue profite his Countrie.

For my part, aunsweared Philotimo, I dare not meddle in this case, for marring of that which I cannot amend, and sith my lucke serues me so yll, I am contented, with the losse of a single stake, to poste ouer my game to the hands of Phialo, who hath reade more than I, and Playes with aduauntage vppon sure cardes.

You know, answeared Phialo, that it is not for me, to teache gesture in the presence of Roscius, to touch the stringes in Apolloes hearing, nor to describe a courtier before Philotimo. Yet if I mighte drawe you downe the patterne of a Courtier, I woulde haue him too bee in spirite a Cyrus, in temperaunce, an Ageselaus, n witte a Themistocles, in experience

A Courtier.

perience a Philip, in boldeneſſe a Braſidas, in tongue a Pericles, in friendeſhippe a Ionathas, in Wiſedome a Solomon; exercised in armes, ſkilfull in Bookes, liberall in giftes, lowlie in Pompe, valiaunt in fighte, in Victorye merriſull; and too ſaie all at once, in his whole life a true Chriſtian, that rather ſeeketh a Kingdome in Heauen, than a Scepter on earth, an immortall Crowne, than a vaniſhing wreath; the glorie of G O D, than his owne prayſe. Yet ſith my Courtier is as harde too bee founde in Italie, as Tullies Oratour, which neuer ſpoke; Ariſtodes bliſſe, which was neuer taſted; the Phoenix of Arabia, that was neuer ſeene; or the Caſtles which Mathematicians buylde in the Ayre without tooles; I will onely geue you three or foure Notes, which I thinke verie requiſite in a Courtier, becauſe I ſe them but ſlenderly handled by other.

Let a young Gentleman reſorte too Ferara, you ſhall haue more readie too praiſe him Paris Harpe, then Achilles launce, more Doctrine, then manie Diſ-

cipline. Too subdue these affections, and too make choyce of euery thing that lieth before you; too consider the ende why you are called too that place, and too discharge your duetie whē you are there, you ought, Philotimo, to be learned, to be liberall, to abhorre flatterers, and chiefly of all to further Religion, whiche is the Sacrifice that God looketh for at your hands. Alexander was a Captaine to the Greekes, a Lord to the Barbarians, and a Philosopher too both, hee taught the Hircans too marry, the Arachosians to plough, the Sogdians too succour theyr parentes, the Persians to refrayne theyr mothers bedde, the Scithians to burye their dead bodies, and the Indians too honour the Grecians gods. Hee was in birth a Prince, in life a Philosopher, in troubles a souldier, in peace a Scholer. Thou art not sent to the Courte, Philotimo, to lay the floure of thy youth, in Ladies laps, but to learne the state of thine owne Countrey, and the conditions of forraigne Realmes, that thou mayest the better be able to serue thy Prince.

When Embassadours come out of

Persia

Persia to Philip of Macedon, Alexander his sonne being then but a childe, asked them nothing of theyr maisters high Orchardes, or golden groaues, or what musicke hee loued, or what dauncers hee liked, but how many men at armes hee was able to make, if need required, what kinde of place he chosed to fight in, after what order he planted his battayle, what iustice he ministred to his subiectes, and by what kinde of lawes he gouerned his Countrey. Learning hath beene thought so necessarie in the Courte, that Darius had alwayes rather see one Zopyrus at his Elbowe, then a hundred Babyloniãs. And when he was presented with a fayre Pomegranate, he wished to haue as many learned men continually about him as there were little graines within that apple. When Dionysius embrased the doctrine of Plato, the Nobles and Gentlemen so gaue their minde to knowledge, that euery corner in the Courte was full of triangles. It is necessary that thay which looke vnto many, should see much, and sith the whole weight of the common wealth lieth in the necke of good Courtiers

Learning in Court.

tiers, it were too bee desired, that none shoulde come there, but suche as are wise.

O Philotimo, how many young Gentlemen are there now in Tuscanie, which never dreame of these matters: but hauing stabled their horse for amoneth in Sienna, though they never tasted the sweetnesse of knowledge, by lothing the trauel, yet trudge they to Ferara, to line in the Courte. Wherein I may say they are a great deale more fruiteful than Hares, for they are reported to conceiue, to goe prowde, and to litter their liuerets at one instaunt. But these were great with learning, before they conceiue it; and deliuer their burden fourtie weekes at the leaste before it is begotten. If they take the Court ouer their heades as a hoode for the raine, or a cloude for their ignorance, thinking that a little sparke there, should shine like a flame, and euery flye swell as bigge as an Eagle, they perceiue not that vnskilfull woorkemen setting a puppet vpon high pillers, too make it seeme huger, shewe euery faulte of it the playuer

A quickie chilbed.

ner. That they which wold not be ſeene, muſt not hide them ſelues on the toppe of an hill, and that ſuche as are placed in Princes Courtes, are ſubiect to the eare and eye of euery man: where they cannot once ſtumble in behauiour, without ſhame, nor trippe in their ſpeeche withoutrebuke. Where the foundation is weake the frame tottereth, where the roote is not deepe the tree falleth, where the knot is looſe the ſtring ſlippes, where the water is lowe no veſſell rides: and vpon little learning the life of a Courtier cannot bee builded, becauſe the foote is not able to beare vp the head.

Thou arte vtterly deceiued, Philotimo, if thou think it ſhould fare with thee, as it dooth with the Sunne, the neerer he mounteth vp to the Pole, the ſlower he mooues: and the higher thou ſetteſt thy ſelfe in the Courte, the leſſer thou iudgeſt thou oughteſt too ſtudie.

Thou arte not called to this life too ſleepe out thy dayes in a Trunke with Clearchus, or too ſopne with Domitian too catch Flyes. In emptie Veſſels

it paſſeth our cunning too finde where they leake, till wee poure in Liquour; A foole betrayeth himſelfe if you giue him a Swoorde; the Owle is blinde, when the comes too light: the lyer which hath effeebled his minde with pleaſure and ſlouth, and nouſeled himſelfe in the fogge of ignorance, holdeth no water in princes Courts, playes like a foole with the ſhadow of authoritie, like a Baſtarde Birde ſhutteth his eyes at the blaſe of Nobilitie, brightneſſe of honour, and knowledge of many matters. Homer in ſetting out the picture of Agamemnon, likeneth his eyes and his head to Iupiter: By which I gather that a Courtier ought too ſee ſo farre, that his ſight may reache from the Eaſt too the Weſt, and that his wiſdome may ſhape out a newe Minerua. From the Court in all ages hath learning been maintained, and men of excellent knowledge receiued too the ſeruice of princes. So was Solon aduaunced by Cræſus, Demaratus by Philip, Caliſthenes by Alexander, Plato by Dionyſius, and Seneca by Nero: But if Courtiers begyn too deſpiſe knowledge, and thruſt theyr philoſo-

Minerua bredde in Iupiters hyane.

Philosophers out of the gates, all wise-
dome, al nurture, all good maners, al go-
uernament, all honour and honestie goes
too wracke. Plato had not been one houre
out of Dionysius fauour, but euery one of
his lessons was turned too a daunsing
trick, euery Gentlemans eye set a worke
with the praysе of his Pistrelle; and eue-
ry Geometricall figure drawen in the bo-
dome of a Boule of Wine. When suche
things happen, not onely the court is de-
faced, by want of discipline; the countrey
deformed, by foule disorder; the learned
discouraged, for lacke of countenance;
good letters banished, by discontinuance;
but the Courtier, himself though his haire
glitter like the locks of Smerdia, though A Courtier without learning.
his eyes peerce the Marble wall, though
his tongue be as soft as silke, or as sweet
as hony, though his personage haue sto-
len away all that nature is able too be-
stowe, yet hee is no better then a deepe
streame, bright in the toppe, and blacke
in the botome; A kings Idole, sound with
out, and finely gilded, hollow within, and
filled with Lead; a great Canon, that ge-
ueth a monstrous cracke and shootes but

paper; a faire ship fraught with Baliſt, and the shape of a man stuft with straw.

Oratio ad Demonicum. Iſocrates thought it as necessary for Gentlemen, to practise the good qualities of their parentes, as too inherite their landes; for Nobilitie, riches, quartering of Coates, and suche like ornaments, are lanternes unto our posteritie, which neither suffer theyr vertues, nor their vices to be hid.

The auncient houſe of Sylla, the noble Romaine was almoſt decayed, and utterly forgotten by the slouth of his progeny, till himselfe revived it by learning and vertue. Curious knottes shew well when they are pounced, but a great deale better, embroidered in silkes, and both are best on a Ladies backe. Costly stones shine brauely, when they are cut, but brauer when they are set in Golde, and both are most beautifull on a Princes finger. Learning hath some grace in a meane person, greater prayse in a Noble mind, and both are most glorious in the court. Therefore geue me leaue, Philotimo, too entreate thee as a ſeruant, too admonisshe thee as a friende, too commaund thee

thee as Philosopher, that seruing the Duke of Ferara in his court, thy skil be as cleere, as thy honor is bright. thy maners as comely, as thy personage, thy vertues as noble as thy parentage, thy lyfe, as vnspotted as thy blood. Oh howe many great men haue I read of in histories, and seene in Italy, which hauing no knowledge in the course of the heauens, or the power of GOD; in the weakenes of man, or slipper holde of prosperitie, at the least smile of fortune, haue swelled in pride, and forgot themselues, as thogh shee were neuer able too frowne, or their floorishing dayes coulde neuer chaunge? Clitus, because hee tooke three or foure shippes at the Sea, called himselfe Neptune. Demetrius, for one good successe in all his affaires, termed him selfe Iupiter, sufferyng no forraigne Peeres too come to him of Embassage, but holy interpreters to demaunde Oracles. Lysimachus, because he inuaded the borders of Thracia, and conquered a Moulehil, sayde hee toucht Heauen with the poinct of his Launce, if hee had stepped but one Inche further, I beleeue

he

hee would have vaunted that he had let Iupiter bloed in the heele. Clearchus of Heraclia did beare a Thunderbolte; and called one of his children by the name of Thunder: Dionysius forgetting the doctrine of Plato, affirmed himself to be the sonne of Apollo; & Iulius Cæsar disfiguring himself to passe secretly into Affrick, when the winde was against him, & the maister when too returne back, bid him goe forwardes, for hee carried Cæsar, as though the name of an Emperour, the title of a King, or the shadow of a Courtier, mouger the Seas, were sufficient to passe. But that Courtier that cōsidereth, the Sunne, too arise in the East with a firy garlande, and fall in the West with Eclipse of his light, that learneth by the Oracle of Apollo, to knowe himself, and acknowledge his maker in the same; shal easily find that his state is uncertain, and stay himself better by the fruite of knowledge.

Dion.

Liberalitie in Court.

And it behooueth a Courtier too bee learned, because hee liueth in the place that thirsteth for skill: so shoulde hee bee liberall, because his God hath blest hym

with

with plentie: For moysture is not geuen vnto Springes, that it shoulde remaine still in the place where they breede; but be conueied by Conduites too sundry corners, to the watering of euery vpper soile, and the comfort of al that inhabite there. Plato thinketh that nature at ꝑ first was deliuered of two daughters, Plentie, and Pouerty, to this end, that the one needing might craue that she lacked, the other abounding, supply all that wanted. *Aristotles* appetitus ad bonum is nothing but this, that God hath geuen a Paradise to all thinges in their kinde, and naturally ingraffed in them a desire, too seeke it out. And I perswade me that all power, all preferments, all offices, all the riches of euery cõtrey is locked vp in the court as the fittest Treasurie, that euery man by seruice should fetch his desert, and beg the thing there, that hee hath neede of. This ought the Courtiers of Ferara to consider, that they haue the keies of the Chest to distribute, and wee are borne poore too sue vnto them; that they are sweete Springes, wee barren soyles, vnable too yeelde anye fruite without theyr

Natures two daughters.

Libic. 1.

The Courte is the treasure-house of preferment.

deaw,

veaw, they, the heires apparant to Plentie, we, the ofspring of Pouertie; that we by the will of GOD, and the lawes of Nature, hauing recourse vnto them for succoure, mighte with submission acknowledge them our Lords, & our selues their vassailes: them our good Patrons, and our selues their beademen: whereby they louing vs, wee honouring them, they delighted in giuing, we cõforted in taking, bothe in one might euer agree.

I speake not this to maintaine idle beggers or lazie Philosophers, but too teach euery man firste to digge his owne grounde till he come to the Clay, then if he finde not sufficient liquour, to request some friendship at his neighbours well. After this sorte when my selfe was puld from Sienna, through want of abilitie, hauing nothing after the death of my father to shore vp my studies, I wrote certaine Rapsodia to a Courtier in Ferara, hoping to finde some fauour with him, because it was tolde me, that he was learned, but I lost my labour, and at his own request and my charges, daunsed attendaunce certaine daies at the Court, without thankes. At the laste remembring

Plato.

with

with my self, what Antigonus saide to a good scholer, wh presented him a Pāphlet in praise of iustice: Thou art vnwise to giue me a boke of iustice, whē thou seest me delight in sacking of Cities, I began to surmise, that the sauce which I made, was too sharp for his dyet, and the hearbes which I brought, too strong for his nose. Therfore as closly as I could, I came to Venice, not once resorting, Philotimo, vnto thee, nor any mā else which I know in Ferara, my hap was so bad, & my heart so big. Courtiers were wont in olde time to reioyce in these Epithites. And were called ἐυεργεται, καλλινικοι, σοτέραι μεγάλοι, men bountiful, valiant, mercifull, and mightie. In so much that one seeing Archestratus in great pouertie, write much, and get nothing, told him that if he had liued in Alexanders time, for euery line in his booke he would haue giuen him a kingdom. Among all the notable praises of Sylla, I find it set downe, that he was so liberall, that he alwayes rather desired to giue, then to take, and if he had receiued a present of a friend, as a pledge of goodwil, he thought it due dett, til the value were returned wh aduantage.

Plu.

Salust.

Per-

Courtiers apt scholers to Tullies precepts

Peraduentures the Courtiers of Ferara haue learned of Tully, that to giue any thing of their owne, pulleth somwhat away from the mayne stake, and draweth the spring of liberalitie drye; by which meanes bounty stoppes the passage of liberalitie; like the Pellican, which is sayd, in succouring her young to wound herselfe; and the Adder that giueth life to her broode, by her owne death. For the more they let out and distribute abrode, the lesse they haue in their Coafers at home. Therefore practizing with Tullie, to giue that continually, which they giue willingly, they put their handes in their purses, and pul out nothing. Yet the same Cicero in the name of Theophrastus, commendes Hospitalitie, thinking it very plausible in great men, to set their doores open to gay guestes, to entertaine forraine Princes very sumptuously, and reward them richely, by which they confirme their own safetie, increace the number of their friends, and fil their Chestes higher with a priuy gaine. Following the countriemans custome in this, which doungeth his grounde, franckly casteth

Orat. pro Mar. Marcello.

his

his seed in the furrowes, to haue it restored in harueſt with Vsurie. This is it, which Cicero sayth, wee should giue of our owne to them that are fit. And what are they, but such as are able to make vs amendes? wherein he neither regardeth the nature of bountie, nor knowes what belongeth to a benefite. For he is not liberall that giueth to take, because liberalitie consisteth in giuing much, and receiuing little: neither may that rightly bee reckned a benefite, which at any time is returned again. Thus Cicero measuring a Courteis liberalitie by priuate commoditie, like a blind Philosopher gropes at high noone, and treads awry. I haue reade of an herbe which is called Eryngium, and some writers affirme, that if any Goate chaunce to take vp a leafe of the same in her mouth, presently her selfe and all the whole heard, as they were inchaunted, doth stand still, not mouing one foote either forwarde or backwarde, till the Heardman himselfe come and pull it away. And I thinke that some doating Philosopher which ledde the Daunce, hath caught this Eryngium betwene his

Aristotle.

Lactantius.

A strang inchauntment.

teeth and bewitched the whole rabble of them that followed; with whom Tullie himselfe standes in a traunce, not knowing which way to turn him in moral vertues. For sometime hee exhorteth vs too haue greater regarde to our gayne than our honour, to a glosing bountie, then a true liberalitie. And sometime agayne he teacheth vs all too bee single hearted, which is for our honour, not to pretende one thing and performe an other, which is hypocrisie. Therefore let vs bring out the trueth as a skilfull heardman to teare this enchaunted Hearbe from his mouth.

Lib. 6. de vero cultu, cap. 10.

Lactantius deuideth the office of iustice into two parts, the one ioyned with God which is religion; the other linked to man, and that is curtesie. The firste I will handle when I shall see occasion; the last falleth so full into my handes, and so fitte for my purpose, that it may not be rashely ouerskipped. For GOD which hath geuen to brute beasts both strength and weapons too defende themselues, bard them of reason; but sending man naked and weake into the worlde, he lightened

Man borne to doe good.

tened his minde with the Lampe of knowledge, planting suche inwarde remorse in his hearte, that seeing the image of himselfe in another, acknowledging presently his owne weakenesse, and deepely considering that wee haue all one maker, GOD; one Father Adam; one Nurse, the earth; he shoulde loue him vnfaignedly, embrace him with curtesie, frankely stretch out his hande to succeour him, and sette foote by foote vnto death to defende him. Hee that performeth not this which Nature exacteth, and duetie challengeth, is rather too bee holde for a beaste, then a man; because he sheweth not the loue of the hearte, the affect of the minde, the touche of conscience, the force of pietie, the fruite of that curtesie which GOD hath engraffed onely in man. Therefore Tullie flatlie reproueth himselfe, when hee sayeth that Man obeying but Nature, came neuer bee harmefull vnto man. But too see another oppressed, and not too succour him, is too hurte him; too perceyue him in neede, and not too geeue

him releeſe, is too denie it him; to finde him in danger, and not to ſaue him, is to kill him.

Mans ſocietie according to Philoſophers.

Ariſtotle and all Philoſophers euer dreamed, that men at the firſt, raunging the woodes for their foode, as beaſtes for a pray, hauing neither ſpeeche nor conference, nor company togither, but cloathing their bodies with the leaues of Trees; couching their heades in Caues of the Earth; perceiuing their neighbours toyne many tymes and deuoured with beaſtes; they whiche eſcaped the daunger ranne vnto other, crauing ſuccour by ſignes. Thus gathered togither, they profered to ſpeake, inuented names for euery thinge, and ſo grewe to ſocietie. Yet ſeeing themſelues, although they were many, vnable to withſtande the aſſaulte of deuouring beaſtes, becauſe they were naked; they conſulted togither too builde them hyppe walles, to inuiron themſelues with greater ſuretie; and to reſte in the night, with more ſecuritie. Otherſome are perſwaded that it was not the crueltie of beaſtes, nor the perill of their liues, nor the death of their fellowes

fellowes, nor the feare of them selues, that drew them togither: but the hate of that solitarie life, and desire of companie; the lyking, that eche one conceiued of the other, the loue and friendship, that passed betwixt them, the want of abilitie & the will to profite: the likenes of Sexe, and the care to multiply: ioyned handes and heartes in perpetuall amitie. If we bee borne to loue, to like, and to helpe one an other, it is our duetie too knowe one an other, and imbrace with curtesie: For Curtesie is the friendly affection which we beare to a man, because he is that which we are. In that this affection is friendely, it must not be grounded on hope of gaine, lest it proue rather a liefcope of commoditie, then a knotte of amitie. So, many times we loue brute beastes, making much of the Oxe, for his hide; the Weather, for his fell, bothe for the profite of their carcase: But true loue is painted naked, because it should haue nothing to giue, nor so much as a pocket to receiue. In that this affection is borne to another, because he is that which wee are, that is, a man; how hye so euer wee

Definition of Curtesie. *L. nct. 6. de cultu. cap. 11.*

True Loue.

looke, in the Courte, or howe much soe-
uer wee haue in wealth, wee ought too
confesse that we may be that which an o-
ther is, that is, poore.

Therefore it behoueth vs too doe that
to other in neede, which we wishe too be
done to our selues in necessitie. Who is
it which sticking in the myre woulde not
call for helpe? liuing in pouertie, would
not seeke releefe? in the pawes of the Li-
on, would not crie for deliuerie? By this
you may see, that he which denies succor
to other, refuseth hereafter to be comfor-
ted; which helpes not his brother in mi-
serie, thinkes hee shal neuer haue neede
himselfe. If the Courtiers of Ferara
were not of this minde, they woulde not
shew themselues Faulkeners in holding
so fast. The olde *Nosce teipsum* is good
for them, Let them learn in time to know
themselues. Many greate Princes haue
flourished a while, and withered away as
they had not been; many high personages
haue in the end left their seate & kepte at
the cushion, lost their baggges, and loo-
ked for the stringes. Priamus for all
his happinesse in his youth, saw his Cos-

trie

trie lackt with graie heares, and his chil-
dren murdered before his face. All the ri-
ches of Crœsus were the Persians pray.
Antigonus the great king of the Jewes
was depoled by Antony, made Captiue
at Rome, and scourged with roddes. Cy-
rus the Conqueror was once in his daies
glad of a cuppe of water. Annibal that
ran like a woolfe ouer all Italy, was hun-
ted to death in his owne Countrie. Cras- Dion.
sus which was so rich, that hee thought te
him a begger that was not able with his
owne reuenues yearely too mainteine a
whole armie of fighting men, was ouer-
thrown by the Parthians at the last, who
to satisfie his greedy desire of welth, pow-
red plentie of moulten golde downe his
throte. Marius a meane man by vertue be-
came a Consull in Rome, and after his
pompe was driuen by Sylla too hide his
heade in a Marishe among flagges. I
could tel thee, Philotimo, how Decebal
turned the greate riuer Sargesia an other
way, and digging a deep hole in the gulf,
calle in his treasure, couered it strange-
lie with huge Stones, returned the
Streame too his course agayne, and

killed the workmen, to keepe it secret, yet his owne friende Bicilis bewraied it to the Romans, who ouercame him in fight, spoyled him of al, and fild out his mouth by the same policie that himself had buried it. But it is not my drifte to ouercharge thy memory with many histories. Consider with thy selfe that beeing a noble gentleman and a Courtier, thou arte as much subiecte too a foyle, as greater than thy selfe haue beene before thee. When the Kingsfisher laieth her egges, the seaes are calme till they bee hatcht, when gallants breede in Princes courts, Fortune smiles til they be hartened, but as soone as the weather begins to bluster, the highest mast, is first rent, the largest sayles are quickliest torne, the greatest marke is soonest hit, and the Fishers nest is borne away. Remember, Philotimo, thou art a man hauing with vs the same maker, same Father, same Nurse, and receiuing of Nature, a softe hearte to be taynted with pitie, of Fortune, a full purse, to distribute too suche as stande in neede; if thou performe it not, thou shewest thy selfe as vnwoorthy

to

tes bee cured when thou art hurt, as thou are vnwilling to bind vp thy brothers woundes. Therefore shake of that Iewishe liberalitie of Cicero, which is plaine Vsury, tread the Precept of Plautus vnder thy feete, which would not haue thee releeue the miserable, because thy benefite is lost, and prolongeth theyr life, to a farther wretchednesse; thinke with thy selfe that thou mayest fall, & succour them that are downe already; Do not forget that thou mayest be captiue, and help to redeeme the thrall from bondage; if thou iudge that thou mayest bee slaine in fielde, bury the carcasses of thy fooes; though thou see thy benefites perish here, thou shalt finde them againe in an other worlde. The hande of the poore is the almes boxe of Christ. Looke whatsoeuer thou geuest to them, shalbe registred for thee in the booke of Life, and deepely ingrauen in the gates of heauen.

I know, Philotimo, that where much blood is drawen, the body is pale; where many leape ouer, the hedge is broken; where diuers doe suck, the Nurse is dry; where euery man drawes, the water is

troubled; where sundrye Flyes bite, the gaule is great; where euery hand fleeth, the sheepe go naked; & where al men that list to beg are rewarded, the treasure of a Monarch is soone consumed. Many droues grating on Courtiers purses, eate vp the hony from such as deserue it. But if their honors woulde followe the examples of Cyrus and Archelaus, such as gape still for Gudgeons would soone bee choked.

Xenophon. Cyrus liuing in the Courte of Cyarexes, and hauing a great banquet prouided for him, distributed it too those that had taught him somewhat, either to ride or to darte, or some such like qualitie, but Sacas the Cupbearers share was leaste, because the nice gentlemā was good for nothing, but to fill Wine with twoo fingers into the Kinges Bowle. Archelaus perceiuing an olde soker iogge him on the elbowe, and pul him by the sleeue as he sat at Supper, requesting to haue a cup of Golde; caused it straight to bee giuen too Euripides: and turning his face to the bolde begger, tolde him, that he was woorthy to craue it, but Euripides to haue it. Oh that our Courtiers

of

of Ferara woulde remember this, and when such vnprofitable Leaches sucke at their flesh, bestowe the thinge which they begge vppon the learned. Otherwyse for my parte (though I be an ynche and a halfe, behind the best, yet an ace, at the least, before the worst,) I shall shortly be dryuen too stop bottelles with my pookes, and buye me a wallet.

The Romans bicause they had receiued some hurt by fyre, thought it good to holde a candle before the Deuil, and giue vnto Vulcan the honor of a god, but shut him out of the Citie. And trust mee if I thriue no better by my simple trauel than I haue doone yet, I will reuerence the Muses as longe as I liue, but banish then my studie for feare of afterclaps.

Cleanthes liued in suche a miserable time, that he was glad to turne his Philosophers Gowne too a Millers coate, and grinde for his lyuing; Mycillus as little regarded as hee, learned of his wyfe too beate Wooll; Diogenes as beggerly as eyther of bothe, iumpte at a Cruste, and fedde vppon Rootes; And

Poore Philosophers.

A strange kinde of begging.

And seeing himself obteine so little when he requested, accustomed too craue suche thinges as he needed, of deafe Images, that knowing them, not to vnderstand his necessitie, through wãt of hearing; nor to be moued to pitie, for lacke of humanity, the repulse that hee tooke, might greeue him the lesse. Hard bones steeped a time in Ashes and Vineger may be easily cut with a Vineners woofe; Iuory is softened with barly Growte; somekinde of water eates into steele, but it was neuer my fortune with any confection to perce the hart of a stoup Courtier. Thucidides thinketh it no shame for any man to confesse his neede, but they (I meane those of Ferara, whom I haue tryed, & speake it too thee, Philotimo, whom I trust,) if Philosophers catch them by the Elbow, say, they presume; if they shew them their pouertie, iudge thē impudent; and turne them of with some pretty delayes, from morning to euening, from early to late, from childhood to manhood, from manhood, to middle age, from middle age to dotage, from dotage too death, sending them poste, from Ferara too Florence,

from

from Velona to Venice, from Caraia to China, from the middle of the earth, too the man in the Moone. Let Gentlemen come to seke recõpence, whose ancestors haue walled theyr landes, and lost theyr liues in the Princes quarrell; they saye vñ Antigonus that it is theyr fashion to reward men for that which they do themselues: Let a scholler approche demaunde a peny, they answeare, that a courtier disdaineth to giue so litle; if he aske a pound, Philosophers ought not to take so much: thus neither giuing much to the learned, for hindering their study; nor litle, for shaming of themselues; nor rewarding their Souldiers, when they are dead; nor regarding their children, in whome they liue; Tully hath taught them to locke vp theyr Chest, *vt id semper dent, quod libenter dant*; whiche is indeede, neither one thing nor other. Wherein I might say that the very Heathens haue gone beyonde them, which guided onely by morall vertue, thought it their duetie to spend all their time in doing good.

In the court of Persia they had a crier euery morning to cal them vp, and warne them to looke very diligently vnto that

which

ꝟ Mesoromasdes gaue them in charge; And what was that, but to honour theyr God, to gouern their countrey with good lawes, to keepe of the enimie from inuasion, & to reward euery man for his vertue? The Court ought to be the pallace of the three graces: the first is called Aglaia, of her brightnesse, or beautie, and that is Honour: The secōd Euphrosyne, of her modestie or wisdome, and that is Learning; the Thirde Thalia, of gentle entreatie, which is the very Goddesse of courteous entertainement. And Seneca bringeth thē in daunsing a round, hande in hande, with smiling faces, that they might euer be geuing with a chearfull cōtenāce. Wherby you may gather how beautiful a thing it is in Courtiers, to be liberall, which is one of the pillers of theyr glory. For theyr nobility comes of theyr progenie, their wealth is the haruest of Fortunes flattery, theyr victories are the fruits of their Souldiers valiancie: The first, may quickly be blotted with vice, the next, may wither as fast with aduersitie; the last, is attributed too more then themselues; and all are subiect to sodayne chaunge. But the prayse of a benefite,

The three Graces.

Lib. de beneficiis. I.

benefite, the report of curteſie, the glorie that ſhineth in the workes of mercie, is all their owne, not lefte them by their anceſtors, nor lent them by fortune, nor common to other, ſtil ſounding their renowne with a golden Trumpet, building them vp ſuch Trophees, ſuch Triumphes, ſuch Idols, ſuch Monumets, as neither wind ſhal ſhake, nor wether beat, nor water rot, nor fire conſume, nor Foes deface, nor force diminiſh, nor clowds darken, nor time it ſelf ſhalbe able to devour.

I haue ſette you downe twoo of thoſe points, Philotimo, which I euer wiſhed to be in a Courtier, Lerning & Liberalitie: The next is, to beware of Flatterers. For they with Polypus, wth Proteus, with Chamelions alter themſelues into many ſhapes, many ſhadowes, many colours. Sometime they make themſelues glaſſes of your conditions. Alcibiades at Athens did hunt & hawk, & behaue himſelf pleaſantly in company: At Lacedæmō he ſhaued his head, put on the robs of a ſcholer, & liued ſolitary: In Thracia hee bore vp his ſword like a ſouldier, in Tiſapherne hee liued like a wanton Louer, euer cutting his cloth too the faſhion of them with whome hee was conuerſaunte.

Flatterers too be vtterly from Courte.

But

But Plato was the ſame man in the Court, that he was in the Vniuerſitie; al one with Dion & Dionyſius. The flatterers of Alexander caried their heades in their boſome, becauſe he went ſtouping; of Dionyſius, made them ſelues blind, when his ſight was gone; of Plato, ſpyed out their ſhoulders, becauſe his were hyde; of Ariſtotle, cript in their tonges, becauſe he ſtammered. The cunning ſouldier, is clothed in fethers; the crafty raunger, in Deares ſkinnes; the Angler, ſhadoweth himſelfe with a Rocke; the flatterer ducks in a Friers Weede, for his owne aduantage. If thy noſe be flat, they ſay thou art louely; if it be hooked, that art thou kingly; if thou be black, they affirm thou art manly; if thou be faire, then art thou heauenly; if thou bee deformed, they make thee beautiful; if crooked, ſtraight; if feeble, ſtrong; if little, great; if dwarfiſh, monſtrous; if thou be but a hoppe on my thumbe, as high as thyne hoſſoues, or ſtand on a Moulehill to locke into a muſtarde pot, they call thee a giant. When thou runneſt, thou art Pegaſus; when thou wreſtleſt, thou arte Hercules;

when

when thou fightest, thou art Mars; when thou speakest, thou art Mercurie; when thou singest, thou art Apollo; when thou frownest, thou art Saturne; when thou chidest, Iupiter himselfe beginnes to thunder. The Sicilians ouerturned their own state, whē they soothed vp Dionysius cruelty, by the name of iustice; the Ægiptians corrupted their commō wealth when they called Ptolomees faint heart the feare of gods. The Romans gelded the good gouernement of their countrey, when they flattered Antonius, turning his quaffing to myrthe, and his lust to friendship. When Cæsar triumphed in other mens blood, his Parasites sayde, he was half a god. When Caligula spoke like a foole in the Senate, Domitius gaue him the prize of eloquence, and Vitellius affirmed that he had lain with the Moone. Anaxarchus perceiuing that Alexander for murdering of Clitus, began to be troubled in his conscience, told him streight, that he had done well, because a king is the image of God, and whatsoeuer God doth, proceedes of Iustice. When Tiberius the Emperour

came to the Senate, a ſycophant preſently ſtarted vp & accuſed him there, for hauing a care vnto his dyet; O Cæſar, ſaid he, though heretofore none durſt tel you your fault, I am forced at this time to ſhewe it my ſelfe; you regarde not your ſelfe, you wearie your minde with many cares, and weare your bodie with infinite labours, neuer reſting by day, nor ſleeping by night for our ſakes. Theſe kinde of people in ſhort time, are able to make great men forget themſelues. Therefore it ſhalbe good for Courtiers to ſift them thoroughly, to diſtinguiſhe them cunningly, and laſt of all willingly, to ſhake them off.

Maximus Tyrius, blaſeth their Properties in three points: In Vſe, in End, in Affect of the mynde: In Vſe, they are altogether vnprofitable, & like the Ape, which beeing vnable to keepe the houſe as a dogge; to drawe, as the Oxe; to carie, as the Horſe; is driuen by geſture to moue delight: As by fetching a friſke or twoo ouer the chaine, or imitating that which they ſee in vs, to procure laughter. Such a fellowe was Antiphon,

phon, whom Dionyſius ſlewe; and Timagines, whome Cæſar baniſhed the Court; For neither of them both, applied their mynde to giue counſell, but behaued them ſelues like common Jeſters, ſeeking onely to make thoſe Princes merie. Unſkilfull Painters, when they cãnot expreſſe the beautie of things, botche it out with winckles & warres, and ſtore of freckles: And flatterers, whẽ they cannot perfourme the office of a freende, huddle it vp with ridiculous geſture. The Ende of their ſtudie is to profite them ſelues: No vermine breede, where they finde no warmth; no Vultures ſtoope, where they ſmell no pray; no flies ſwarme, where they ſee no fleſh; no Pilgrime creepes, where there is no croſſe; no Paraſite lurkes, where hee findes no gaine. In Affect of the mynde, they are wonderfull hypocrites, hauing a cõtinual cõbat, & a pitcht feeld betwixt their wordes and their thoughtes, their tongues & their hearts, many times exerciſing the maſtiers craft, who boweth his bodie to catch other on the hip; or the Fencers qualitie, which counterfeites

a kinde of lying open, to take his aduer-
ſarie at more aduauntage. Such, affirme
all thoſe vices which they ſee in other, to
be in themſelues, & like vnto them that
tame wilde beaſtes, frame their behaui-
our to euery thing, that they perceiue
them to, till by little and little they bring
them cleane to their owne bente. Mardo-
nius the Captaine, flattered Xerxes ſo
long, that hee cauſed all Aſia to take ar-
mour, couered the ſeas with aboundance
of ſhippes, by which the king tooke a
very great ouerthrowe, was driuen by
flight to ſaue himſelfe, and the Syco-
phant was one of the firſt that was
ſlayne, they which giue ſo much credit to
flatterers, make themſelues no better
than braſen pottes, bee they neuer ſo
large of moulde, or weighty of metal,
they are eaſily borne about by the eares.
It were better for thee, Philotimo, in
thy courting, to ryde a rough Colte
without a bridle, than ſweete lippes
with a ſoft ſaddle: the one, if thou ſitte
not faſt, will not ſpare to caſte thee, but
teache thee the better to looke to thy ſelf:
the other, whatſoeuer thou doeſt will ne-

uer

They which credit flatterers are compared to braſen pottes.

uer molest thee, but bolster thee vp in thine owne follie. Alexander was angrie with Crisson, for giuing him leaue to outrunne him in course. One told Menedemus, that he was highly commended by Alexinus; But Menedemus answered, that he did euer dispraise Alexinus. Antisthenaus Hercules, charges his sonnes, not to beleeue such, as they sawe too busie in lifting them vp. I will not denie, that Vertue by praise is deeper rooted, but flatterers come as little at vertue as they can. The minde is deuided into two partes; the one is partaker of reason, which enclineth to vertue, and leanes to wisedome, the other is pue fellowe vnto Sense, which cleaues vnto vice, and loues to be tickled. This parte is euermore scratcht by flatterers, who stand with their handes full of fuell, to encrease our fier, & are ready with their mouth to blowe the coles: they creepe so farre into your bosome by priuie encroching, that I may compare thē to queasie meates; if you keepe them in your stomake, they make you surfeite; if you cast them vp, they straine euery string of the

heart at departure. Therefore reſiſt them Philotimo, at the firſt, & if you perceiue them to beginne with commendation of your qualities to curry fauour, tel them with Pindarus, that thou haſt already rewarded their trauell, becauſe thy life doth not make them lyars.

Religion in Court.

The laſt and chiefeſt thing, which I iudge to bee neceſſarie in Courtiers, is religion, which I ſhewed thee by Lactantius, to be the firſt thing that is required in the office of Iuſtice: And Iuſtice is the piller of Princes Courtes. But Foxius agreeing with Ariſtotle, affirmeth Religion to bee the mother of Iuſtice, and all other vertues: So that neither true iuſtice may ſtande without religion, nor religion without iuſtice. The name which the Greekes haue giuen to religion, ſheweth it to be the right worſhip of God: If this bee corrupted, Iuſtice periſheth; And if Iuſtice ſhrinke, this goes to the wall. Therefore, al Philoſophers going about too decipher a good common wealth, beginne with religion, acknowledging a diuine nature chiefly to bee worſhipped. Alexander made no warres againſt ſtraungers for

om. in Eth. l. cap. 13.

the

the riches of India, ꝑ daintes of Media, the wyne of Chalidon, or the fiſhes of Hyrcanie; but to bring al nations to the obedience of his lawes, and worſhip of his Gods. Ptolomæus Philadelphus, a learned Prince, thought Religion ſo neceſſarie in his Court and countrey, that hee entertained the ſeuentie Interpreters with great curteſie, which were ſent vnto him from Eleazar the high prieſt, and after they had inſtructed him ſeuentie dayes, hee returned them backe with riche rewardes. But becauſe theſe were Heathens, which neuer came nere the marke, though they deſired to cleaue the pinne. I will goe more roundly to worke, and bring God himſelf to pleade his owne cauſe.

Princes are the Images of God, & are called gods in ſundrie places of ꝑ ſcriptures, ꝑ they might execute his wil vpon the earth. Al honour, all power, al poſſeſſiõ, all authoritie, is ꝑ gift of God, it is his worke that Princes rule, and their courtes flouriſh. Therfore Dauid willeth thẽ al to kiſſe the begotten ſonne of God, Pſal. 2. which is, to embrace religion and throwe them ſelues down at the feete of Chriſt.

It is impoſſible for the henne to forſake her chicken, or the mother, the childe of her owne wombe: yet if the one or the other bee ſo vnnaturall too leaue their owne, God will neuer forget his. In token whereof hee hath promiſed by the mouth of his prophet, to make princes the fathers of his Churche, and their queenes, the verie nurceries of religion. Paule exhorting Timothe to pray for kings and great men, that we may liue quietly and godly vnder them, ſeemes by thoſe wordes to attribute the patronage of the Goſpell to the Court. If God doe ſhine brightest in his miniſters, whoſe tongues are the trumpettes of his will; to treade downe them, diſhonoreth him; to ſtoppe their mouthes, eclipſeth his glorie; to ſhoulder them out, diſplaceth him, to pinche them, nippeth him; to ſtrike them, woundeth him; to raple at them, reuileth him: All which inconueniences quickly growe, where the Courtier like a good Aiax, doth not holde out his buckler, to couer Vliſſes. Ioſua calling the rulers of Iſrael together before his death, chargeth them, becauſe the Lord

Lord hath giuen them landes, which they neuer purchased; Cities, which they neuer built, Vineyardes, which they neuer planted; to serue him in holines and truth, which is religion. And when they had confessed the Lorde to be their God, bowing obedience vnto him, he presently registred their promise in the booke of God, and erected a dumbe stone for a witnes of their beleefe, to cris vengeance against them, if they slipt the coller. Doutles the bringing vp of Iosua with Moyses, was a good meane to make him a captaine to Gods people, whose word was appointed to be his direction. If courtiers borowe this clue, of a godly Theseus, to match with Chimæra and beare vp their swordes with Iosua in the Lordes quarell, Iordan shall drie for their armies to passe, their spies shall be harbored in the middest of Iericho, the Sunne shall stoppe to giue them victorie, and all shall prosper that they take in hande. Because the weapons of ministers are prayers and teares, and the Church hath no authoritie to compell, it is the dutie of Princes by good lawes Iosu. 2.

and

and ſtatutes to eſtabliſh religion, & force euery man to liue in order. Where this is foreſeewed, the wrath of God is kindled againſt the Court, & his plague lighteth on the whole cõtrie. Solomon had no ſooner forgotten God, and fallen to Idolatrie, but God ſwore that he would teare the crowne from his head, diſherite his ſonne, and deliuer his kingdome to a ſtranger. Runne through the ſcriptures, you ſhall finde them very ſharpely ſcourged, which went about to ſuppreſſe Religion. Ieroboam ſtretcheth out his hand againſt the Prophet, and it withereth. Ahab robbed God of his honour, empriſoned his meſſengers, and was ſlaine with an arrowe; Azahia, for flying to ſtraunge gods is threatened death, & his ſouldiers conſumed with fier from heauen; Herod, forgetting religion and diſhonouring God, is eaten with wormes. I haue often wondered with my ſelfe, Philotimo, knowing Princes to be plaſ in their chaire by God, howe they r any wickednes, in the Court, eſteemeth the throne of his hea- ſtie; howe they can poſſibly blaſ-

blaſpheme with that tongue which is gi-
uen thẽto honour him, how they preſume
with that hãd to murder his ſhepheards,
which they haue receiued to fight for re-
ligion? In that wee haue abundance of
worldly bleſſings, we are earthly; in that
we frame our ſelues to the worſhippe of
God, we are made heauenly. The eies of
brute beaſtes are turned downe to the
earth, to ſeeke nothing but meat for their
bellies: The countenance of man is lif-
ted to heauẽ, to behold the glorie of God
in his works, which hath made al things
for vs; vs, for him ſelfe, that we might ac-
knowledge his goodnes in the ſame, and
honour him for it all the dates of our life.
If we do not this, wee ſpend our time in
beholding the earth, wee ſeeke nothing
els but to garniſh our bodies, or pamper
our fleſh, which maketh vs like vnto ſa-
uage beaſtes. Then what is the glory of
a Courtier without religion? What is
his gouernement without godlines?

If thou wilt prooue a good Courtier,
Philotimo, depart from Ferara, the pit
of Ignorance: the ſtorehouſe of greedi-
nes; the palace of Flatterers; the ſtewes
of Ido-

of Idolatrie, and trauell to Englande, where thou shalt finde a countrie, so gouerned with good lawes; a people, so instructed in the feare of God; a church, so reformed in religion; a Court, so learned, so liberall, so vertuous, so godlie, a Debora, so victorious ouer Sisara, so thankfull to God, so dreadfull to the wicked, so beloued of the good, so iust in iudgemẽt, so many yeeres quiet, that thou wilt dout whether thou shouldest thinke her Maiestie fortunate, in obedient subiectes, or pronounce the whole land to be blessed, for so good a prince. By this little shadowe of a courtier, which, as time will serue, I haue roughly drawne, cunning workemen may gather the breadth of his bodie. You may see by this, that he ought to be learned, because it is necessarie for them to knowe many things, which gouerne many, and to bridle them selues when they sitte so high, the one rẽformed, by the exãples of Alexander, of Darius, of Agamemnons eyes and head, of Crœsus, of Philip, of Dionysius, and all those which receiued Philosophers into the court to be instructed by them: The o-

ther

ther layde open in Clitus, Lysimachus, Clearchus, and Cæsar, which trauelled to fight for renowne in other countries, but neuer sayled into them selues, to boult out the power that God hath ouer them, and to confesse their owne weakenes which stand at his checke. To be liberal: by the comparison of a spring, the end of wealth, the daughters of nature, the doctrine of Plato, the societie of man, the neede that themselues may haue ere they die, as Cræsus, Cyrus, Antigonus, Crassus, the maner of Cyrus & Archelaus, the day peale of the Persians, the propertie of the Graces, and the glorie of bountie passing nobilitie of birth, honour in Court, riches of Fortune, or conquest in fielde. To banishe all Flatterers for their apishe imitation, their vnprofitable frēdship, their studie of gaine, and their hypocrisie. Last of all to seeke the aduaūcement of religion, by the dutie of a prince, by the examples of Alexander & Ptolome, by the image of God, the footesteps of Iosua, the authoritie of scriptures, and the happines of England, which enforceth me heere through want of skil in describing

ſcribing the beautie of that Court, to ſhut vp my lippes: as the banquiſhed painter, who finding himſelfe vnable liuely to ſet out the ſorowes of Niobe, was driuen to wrappe vp her head in a cloude.

Truely ſaide Ieraldy, In my ſimple iudgement, you haue ſhewed your ſelfe a verie good workeman. For Alexander deſired to haue his picture cut in braſſe, and wrought in ſuch metall by none but Lyſippus, becauſe none but he, did labour to expreſſe his Lions lookes; others ſpoyling him quite of the ſhape of a ſouldier, blaſed the rolling of his eyes, and his amorous geſture. Diuers haue painted the Courtier in ſmoothe ſpeeche, wittie replies, comely behauiour, excellent daunſing, which are like to the wanton gloſes of Alexander, but thou haſt caſt his Idol with perfecter metall, in a good mould, and carued him out the face of a man. And Man of an old Poet is called φως, which ſignifieth brightnes, according to your Etymologie of one of the Graces: Some Philoſophers thought the ſubſtance of the mynde to be a light, becauſe

Alexanders counterfeite.

Man, according to olde Poetes and Philoſophers.

bicause it is fearefull in the night, it is troubled with darknes, it shunnes it as a foe, and is comforted agayne when the daye peepes. Learning is often compared to light; Ignorance contrarie, likened to darkenes; In so much that when our Readers haue opened to vs, the thing that wee doubted, we saye that they haue giuen vs a great light; when any thing passeth our capacitie, we say, it is intricate, darke, and obscure. Thus if a Man be light, his mynde light, learning light, and if it bee necessarie, that *Simile semper appetat simile*, like reioyce euermore in his like, what can be more naturall than the brightest myndes, to borrowe most light? the greatest Courtiers, to proone best Clerkes? Thou hast rightly required them to bee liberall, bicause the bountie of the Courts is the Sunneshine of knowledge, without which Philosophers wyther away. Thou desirest thē farther to abādon flatterers, which like vnto moothes eate such holes in their garmēts, as cānot be seene.

till the

till the nappe of their cloth bee worne a-
way. Last of all, thou thinkest it necessa-
rie next vnto God, for Courtiers with
authoritie in statutes and armour in field
to maintaine the libertie of religion, con-
firming thy purpose by holy scriptures,
wherein thou shewest the practice of a
good Captain, which furnisheth the rere-
warde with his best souldiers, to renue
the fight, when the first retire, and knitte
vp the skirmishe with a canuazado.

Orat. pro. Roscio Amerino. What is so common in this worlde, as
breath to the liuing? graues to the dead?
Sea to the Sayler? Shore to his wrack?
Then what sharper punishmēt than this
could the Romans deuise for such as
had wilfully murdered their parentes, to
enclose them quicke in a lethern sacke,
and cast them into the Riuer Tiber? So
they liue, while they may, that they draw
no cōfortable spirit frō the heauēs; so they
die, that the earth disdaineth to couer
their carcase; so they floate, that they
touch no water; so at last they are driuen
by tide to the shore, that they are not suf-
fred in the sande, but are robbed
eftes at once. And what

is

is so necessary in the Courte, as learning to gouernment: regarde too friendshipp: Wealth too Nobilitie? Religion too authoritie? Then tell mee, Philotimo, what greater plague can bee powred on Courtiers, for killing theyr parents, by despising theyr lawes, and loathing theyr Preceptes, then so too rule when they liste, that they borrowe no aduice from the toppe of knowledge: soo too bury themselues in the depthe of Securitie, that neuer a true friende maye come at their Coffin: so to swimme in abundaunce, that they feele no storme: and in the ende so strangely to strike with the Swoorde, that it neuer bee grounded on the woorde of GOD: but to be spoyled of all these ornamentes at once? The firste corrupted with ignoraunce, the other with flattery, the next with greedinesse, the last with the want of the true woorshippe of GOD. These reasons inforce me too agree with you, Phialo, but me thinkes Syr Philotimo standeth in a Traunce, as though hee were blasted with chaunge of weather.

Philotimo ſimpling told hym againe that hee was not blaſted, for hee neuer knewe Phialoes breath too bee ſo ſtynkie, but was rather amazed at his craft, which according to his owne preceptes in the Method of rebuking, couldе touch him ſo neare and drawe no bloode. Ariſtotle ſayth that the Tyrrhæni, when theyr ſeruauntes offended, accuſtomed to beate them to the ſound of Inſtruments, that the pleaſure of the one myght helpe too mitigate the payne of the other.

Merry beating

And Phialo, quoth hee, hath whypped mee ſo pleaſantly, that I am ſory my puniſhmente was no longer. Whereat all three laughed hartily, and perceyuing Dinner brought in too breake of theyr talke, they fell too theyr victuailes.

After they had dyned, Ieraldi accompanied the two Gentlemen into the Citie, too ſhew Philotimo, the Gallies that were then newly rigged, and launched, ready too encounter the Turke. Thus takyng theyr Gondoler, they paſſed for pleaſure too and fro the ſtreetes where

where with wōderful content Philotimo beheld the brauery of the Citie, so long with his eyes, that Fancy slypt downe in to the Corners of his hearte. For as a glimse hee espied suche a Sunne aloft, as dazeled his eyes with the blaze of her light.

Therefore pulling his hat somewhat ouer his forehead endeuouring closely to steale a looke, hee began too turne his head at one side, and rolle vp his eyes too the Windowe againe.

Ieraldi quickly perceiuing the bente of his Bowe, and noting the Leuell, descried his marke, gruing priuie aduertisement of the same too Phialo. Both of them cunningly dissembled the matter for a while, and were very well pleased too see the Hauke flye; wherein I maruelle, whether was greater, the delight of them that spyong suche a Partridge without Spaniels; or the daunger of him that soared so high with winges of wexe.

At the last Ieraldi seeing his feathers to scorch so faste, that the smoke arose,

cast out the lure to make him stoope. And catching Philotimo by the sleeue, asked him, howe the maner of their building pleased his eye? So wel, quoth Philotimo, that in my opinion the cunningest workmen in Italie may trusse vp their tooles, and though they thinke well of their painted sheathes, bee glad too come hither for a patterne. Were this Citie the Towne of Ephesus, I woulde iudge yonder Pallace, for the beautie & brightenesse of the same, to bee the chiefe Temple of Diana.

I cannot blame you, saide Phialo, you haue taken the paterne of such a frame, as Art may imitate, but neuer be able to expresse. Therefore I pray you remember the speach your selfe vsed to mee concerning this place; take heede that to proue your woordes true, you make not your selfe an open President. Venus the Goddesse of this Citie was bredde in the Sea, and beares a Froth, close vp your eyes, and gaze no more, you know not what trouble lurkes the Comets threaten.

Oh sir, answered Philotimo, Hi-

meræus

meræus the Poet did write against Helen, but at last he was glad too recant his sayings, Anacreon for one discourtesie to Cleobulus in his childhood, requited him with a thousande good woordes when her grew too age. How much is Venus fairer then Helen? comelier then Cleobulus? whose goddeship if rashly I haue blasphemed, neither the Presents of Oracles, nor ẏ treasure of Ganges, nor the horses of Troy, nor the Virgines of Lesbia, nor the reuenues of my lande, nor the iewelles of my Chest, nor the offering of my blood, but onely the tongue that hath wounded her credite, can appease her anger. Therfore sith I haue not subscribed, I will reuoke, *ex nudo pacto non oritur actio*, bare woordes are no lawful bargaines.

Dissemble not with your friendes, quoth Ieraldi, Poeticall fictions will not beate out your folly, nor the querkes of the law excuse such Apostasie before god. Signiora Polyphile, whom you beheide, is daughter vnto a deare friende of mine, if her behauiour were answerable to her beautie, or her life to her face, she might be a Paragon for a greater person. She

is properly learned, she hath a smoothe tongue, and shee is very suttle in disputation. I haue often assayed too winne her from loosnesse of liuing, and saue her soule: But I finde her soo fraught with Philosophie, and full of shiftes, that I carry away the woorste ende of the staffe. Therfore let me craue your cōpanyes a-againe too morrowe, I will send for her home to my house too dinner, & try how she is able to match with you, Phialo. I like your weapons & order of fight so well, that I haue no doubt you will ouercome.

Certes, saide he, I was neuer Leontinus Gorgias scholer, too dispute any question on the sodaine, yet if I may haue the trueth on my side, little studie shall serue me too wrastle with women. Thus bringing Ieraldi backe to his house with many great thankes for theyr entertainment, they tooke theyr leaue till the next day.

What eyther Ieraldi did in theyr absence or they when they were returned too theyr lodging, is the leaste parte

of my meanyng too touche, becauſe I, haue taken this onely vpon me, too ſhewe the fruite of Phialoes conference among his friendes.

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¶ The third booke, the defence of the Curtezan, and her ouerthrowe.

WHEN the daye was come, according too their promise, Philotimo & Phialo went to the house of Ieraldi at dinner time, where they found the gentlewoman & him in sober talke, Ieraldi entertained them friendly, and requested Signiora Polyphile to do the like, who behaued her selfe so demurely in presence, that they could not iudge her countenance, by stampe, or by sounde. Therefore Philotimo, boldly stepte somewhat nigher and like a young Courtier, ministred talke on so smal acquaintance, as farre as he might, with honor and modestie.

But Phialo keeping himselfe aloofe, as one that had taken a Crowe too pull, stoode at one side, tyll Ieraldi had placed them all at the Table. During the time of the Dinner, Philotimo dyde not

not his finger so ofte in the dishe as hee fastened his eyes vppon Polyphile. Ieraldi perceiuing the gentleman come to his bias, told her, that Philotimo was deeply bound vnto her, whose countenãce seemed too feede him better than any of those dishes that were brought too the table. To whom the Gentlewomã with blushing cheekes and a softe speech replyed thus. You know, Sir Ieraldi, that Philosophers are alwayes of this opinion, that the thing which nourisheth, must euer be like vnto that which is nourished; and the nourished thing, to the nourisher. Therefore the Chameleon which liueth by ayre, hath nothing within but lightes and loungs. Then if this Gentlemãs stomack agree better with my face, then with your cheere, my sauce than your meate, there must needes bee a Sympathy, betweene his lyking and my lookes. And what are the lookes of a woman, but shadowes? on which if this Gentleman feede so fast, I shall take him henceforth for a shape without substance.

Nutriens simile nutrito.

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without substance more of them selues. But sith you haue shewed your self a philosopher, giue me leaue by Philosophie to make you an answere. Some writers holde this opinion, that there lieth a kind of people at the riuer Ganges, which are called [illegible], men without mouthes; These are nourished with the sauour of flowers. Democritus for sorrowe of his sisters mishap, going aboute too famish himselfe, was releeued three daies with the smel of new breade. Oribasius protesteth that he knew a Philosopher in his time, which liued a while by the sente of honie, And Melanchthō is said to affirme that a Lecher in Germanie, condemned too pine vnto death for his offence, was susteined a longe time in prison, with the smoke of broiled meates, to prolong his daies in greater misery. Sundry Philosophers take peper in the nose & fall out vō Aristotle, for standing so stifely in his owne conceite, that he wil not haue men to be nourishe with odoures. For Hippocrates and Galen boldly pronounce, that the patient consumed is soonest restored againe by sauours. What force there is

Stoba & Vi.

Latrius.

Cantus.

Aphoris.

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in shadowes, you may perceiue by those that gaze vpon excellent pictures so long that they haue no minde to their vitailes, but are filled with delight: by reading fine bookes we forget our selues and let goe our commons. When we are busied in pleasant pastimes, the night ouertakes vs, we know not how; then iudge mee no more to be but a shew, because I haue diued so well in your shadow, which is beter to me then the sauour of flowers, the smell of new bread, the sent of sweete honie, the smoke of roastmeat, the view of faire pictures, the bookes of my study, or the pleasure of sportes. Hippocrates deuiding the body into three partes, the first grose and earthly, our bones and fleshe; the seconde liquide and watrie, our blood and humors; the third, subtile & ayrie, which is our spirits; affirmeth the laste too bee maintained by sauours. And it shall bee sufficient for me to say, that these dishes before vs, doe nourish my bodie, but too looke vpon you, quickeneth my spirites, and feedes my minde. If this will not serue to perswade you that I am somewhat more than a shade; try when you please, you shall finde me a substance.

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The skilfull that beholde the Image of Minerua, commende not the picture but the Paynter; we extoll not so muche the tast of our meate, as the Cookes cunning that seasoned it well; no man esteemeth his coyne for the stamp, but for the right metal when it comes to the touch. And I wonder not so greatly at the beautie of this gentlewoman, as at his workmanship that made the moulde, neither doe I like her sweete face, that glistereth without, but loue her good qualities, that shine within. The Sunne doth not onely comforte oure heartes with his light, but foster our graine in the Earth with his warmth. Riuers are cleere and fayre to beholde, but they water the soyle & make it fruitefull; Trees

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Mer. Tyr.

cloſed her naked Breſt too the Iudges, ſhewed them the comelines of her body, as though it were impoſſible, that ſo pro per a piece ſhoulde haue a faulte: Wherupon the Iudges marking her well, and conſidering vprightely, that ſo greene a branche, muſt bewray good ſapp; ſo gallant buddes, a glorious tree; ſo bright a ſhadowe, a blaſing ſubſtance; ſo amiable a viſage, louely behauiour; ſo perfect a creature, abſolute maners; acquited her by ſentence, and let her goe. O worthy beautie, O learned Iudges, O notable vertue, O noble Iuſtice! What is he, that woulde not rather looſe his robes, his ſeate, his authoritie, his office, than falſly ſuſpect thee, or cal thee to the barre; raſhly accuſe thee, or giue out his verdite againſt thy maieſtie.

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Strabo & Pli.

Lacrtius.

Caueus.

Aphoris.

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Mar. Tyr.

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to looke vpon glittering faces. Had either of them thought it to be a deformity, they had rung him that peale as long as their Clappers had beene able too wag. Beware Sir Ieraldi, and you friend Phialo, that you rob not beautie of her honor, nor spoil her of her ornaments, lest the day come, wherin you be inforced to turne your tippetes, to chaunge your copie, to lay your handes vnder her feete to please her, or to looke vpon that, that you shoulde not beholde, or to loue the thing that nature forbiddeth you to desire. Narcissus disdayning the beautie of a Nimph, pined away for his owne shadowe: Augustus that stopped his eares to Cleopatra, suffred the vanities of Bathillus: Alexander that refused to looke on the Ladyes of Persia, whilest they lyued, lamented their losse with teares when they dyed: Xerxes that pulde away his eyes from the Virgins of India, the damsels of Media, the women of Caria, the dames of Lydia, the wiues of Ioniũ, the faces of Helespót: despised grapes, and gathered thistles; lothed honie, and eate gall; fled them, and followed Amastris

ſtris his daughter in lawe.

Thus when you perceiue the blindeneſſe of thoſe, that knew not the ſofteſt threedes to twiſt ſilke, the expreſſe face to couer vertue; And when you conſider the danger of thoſe that deſired not to learne it when they vnderſtood it not, blame me no more for beholding this gentleu emā, it is not the lanterne of her beautie, that giueth light, though ſhe be glaſſe; but the candle within, that maketh her ſhine, to the comfort of all that vſe her well.

Ieraldi ſeeing Philotimo in ſuch an hereſie, tolde him that he little thought too haue taken vpp his Arrowe ſo farre from the marke; he requeſted their company to exhort Polyphile to a better life, not to giue her a vaile to hide her folie.

Why, ſayde the Gentlewoman, is it your faſhion, to wink on the Dawe, and worry the Lamb; to feaſt your friends, & beate them with the ſpit? Did you drawe me ſo craftely with meate to the ſtake, to ſee me baited by theſe Philoſophers? yet ſith it is your pleaſure, too try what I can alledge for my ſelfe, which liue as I liſte, and ſerue my luſte; you ſhall

beare that reale fighter on my ſide, ther-
fore neither of theſe gentlemen maybe to
open his mouth againſt me, my face hath
already muſled the one, my tongue ſhall
ſeale vp the others lippes. Minerua was
ſaid to ſtand with Menelaus in the mid-
deſt of his peril, and driue euery dart that
was throwne at him, to the bulke of his
Buckler; cauſing a ſcarlet ſweate too
to run downe his body like ſtreames of
blood, whereby his enemyes were e-
uer deceiued: And I doubt not but Ve-
nus her ſelfe will ſtrike in this quarel for
my defence, rebating the edge of mine
enemyes ſwoordes, blearing their ſight
wth the ſhadow of blood, when the vpper-
moſt parte of my ſkin is not raſed. This
hath cauſed many too chaſe vs ſo farre,
thinking vs wounded when we tooke no
hurt, that they haue not beene able to re-
couer them ſelues. What are all the ar-
gumentes of the Stoyckes? haue they
not labourd ſo much againſt vs, to weed
out affections, that they pull vp the coc-
kle and Corne together? Haue they not
ſo raſhly inueighed againſt pleaſure, that
they leue no place for honeſt delight: haue

they

they not so studied to drowne vice, that they quench out the sparkes of euery vertue? haue they not so tyed our life to their owne imagination, that nature in nothing must be followed? O Ieraldi, oh gentlemen, when I enter into cōsideration of this little worlde, which is in our selues, when I heare the voyce of Philosophie cry out against them, & the trumpet of nature proclame them traitours. how can I but seek my wonted delights, or gape after pleasure, the foode of this life. Nature hath taught vs, in plentiful orchardes, to taste euery tree, and chose the best: in pleasant fields to slip, off the fayrest of euery stalke: and are not wee think you, placed in this world to try euery gallant, & take what we like. This is the race we ought to runne, this is the mark we ought to shoot at, this is the end which Nature sendeth vs out too seeke. Little children are no sooner borne, but they sprawle to this, crowing pertely when they obtaine it, crying & bellowing when they finde the contrary. In riper age euery man toyleth for some profit, & profite is pleasant whē it is gotten.

Doth not any man thinke you rather desire to treade the smoth ground, than the rugged stones; to saile in a calme, then in a storme; to liue in quietnes then in trouble? and what is this to be counted but pleasure? you wil say peraduenture that it is so, but the happines that we are bound to seeke, must be won by vertue, & desired for it self. What if I shew you that pleasure is such? All that we doe, all that we go about in this life, is to purchase pleasure, which I thinke somtime to be felte in torment: as Caius Marius, that suffered the knottie flesh to bee cut from his legge with intollerable paine, not changing his countenance, because hee hoped for ease to come. Thus the paine that we suffer to shun a worse griefe, is very high pleasure. Let us suppose some one or other to be greeuously oppressed with anguish of body and mind, neither remembring any pleasure past, nor hoping for any to come heereafter, can there be any greater miserie? Contrary, to him in whom all pleasures of body and minde abound, which delighteth in that he hath tasted already, reioyceth in that which is before him, & hopes for the like or grea-

ter

ter to come, can there be any thing more to be wished? can there bee any sweeter felicitie? Louers disdayned and dasht out of countenaunce, when they neither taste of releese, nor see any hope of grace at all, say that they feele in them selues a hel, but he that obtayneth the ioyes he desired, affirmeth himself to swim in Heauen; whereby I gather, that hell is a torture, sorowe misery, heauen a pleasure, and pleasure happines. Vices are to bee fled because of torment; & is not vertue to be sought for pleasures sake? we like of Phisicke, not for the art, but for the ende; the end is health, which easeth our paine and bringeth pleasure: we delight in seafaring, not for the cunning of guiding shippes, but for the commoditie which it breedeth: and commoditie is handmaide to lady Pleasure. What thinke you of euery vertue in general? is not wisedom a knowledge of things to be followed when they are good, to be eschewed, when they are naught? If they bee good, they are pleasant, if naught thē are they yrksome. Wisdome reformeth our maners, ordereth our life, ruleth our countrie, resisteth

our enemie, taketh vp discord, plauteth agreement, turneth out malice, bringeth in friendship, and knitteth vs together in loue and amitie. O what a delight, what a pleasure is this? Temperance is a vertue which teacheth vs by reason howe to bridle affections & too gouerne our selues in the middest of our pleasures. Fortitude consisteth in yeelding our neckes too dangers yoke, bearing our burden without grudge, and gaging our heades too the Hatchet without grone: which is doone, eyther that our selues by this might liue [illegible], and rockon vp too our friendes with infinite ioye, what pykes wee haue passed, what perilles we haue valiantly ouercome: So Aeneas comforteth his Souldiers with this: *Hæc olim meminisse iuuabit*: We shall delight to thinke on those troubles an other day: or to deliuer our country & purchase fame which tickeleth our heartes in sharpest anguishe whi we conceiue what pleasures shal grow to our friendes by our deathe, and what honour we shal haue amōg succeding ages. Thus Scæuola presented his body to the fire, Curtius hurled himself into the gulf,

and

and Iphigenia was contented to be sacrificed. Iustice regarding the common weale, geueth to euery mã his own, whose duety is to minister lawe for the maintenaunce of right, & suppressing of wrong. By taking no wrõg, we escape the lawes of sorow & misery, by enioying our owne, we liue in pleasure.

These foure are the springes whence euery vertue begins too flowe; Pleasure the Sea, too which they runne, & where all of them ioyntly doe ende their course. Rhethorike, Logike, Philosophie, Musicke, all Artes, all Sciences, are referred too this, that they might profite, and bring vs pleasure. Howe triumpheth the Oratour, when he seeth the Client deliuered by his tongue? how laughes the Logitiã, whẽ he perceiues his enimy driuẽ to a blank? how smiles the Philosopher to himself, when he hath sifted the secrets of hidden causes? Howe leapes the musition, whẽ he beholdeth men rauished with his melodie? The beasts of the earth, the fishes of the Sea, the foules of the ayre, the Sonne, the Moone, the course of the Starres, the foure Elementes,

cheefe ſcout againſt our enimies) to clap handswith pleaſure as a perfect friend; to ſhun the contrary as a foe: Too this ende haue we receiued handes, too thruſt away euery thyng that would hurt vs, & to pull vnto vs all that wee ſee might pleaſure vs. To this ende hath nature made vs feete, to flye from the thing that might diſpleaſe vs, and to followe whatſoeuer ſhall moſt delight vs. Therefore were the kinges of Perſia iudged happy, becauſe they ſpent the Winter in Babylon, the ſomer in Media, the Spring in Suſa: ſeeking continually too liue in thoſe places, that were moſt pleaſant. This perſwadeth me fully & not without ground, þ no man which hath any wit, any learning, any manners, any curteſie, any feeling of nature, or pricke of conſcience, any feare of the Gods, or ſparke of grace; ſeeing all vertues, al arts, al actions of this life aimed at pleaſure, as their end, the world made to maintene it, euery part of the body to deſire it, and nature her ſelfe too abhorre the contrary, can deny a life ſo led, to enioy perfect happineſſe. Then what miſliketh Ieraldi in Polyphile? what can

theſe Gentlemen rebuke in me? I lyue agreeable to nature, that is, in pleaſure. Where I looke I like, where I like I loue, what then?

When loue commaundes, we muſt receiue the check,
He rules and euery God obayes his becke.

Polyphile thus ending her Apologie, eache geuing place to the other to reply, they were euery one conquered, Philotimo looking vpon Phialo, Phialo on Ieraldi, he vpon both, and she on them al. But Ieraldi perceiuing Phialo dumbe, broke ſilence, aſking him whether he had taken in the flagge of defiance againe, or as vtterly vanquiſhed, yeelded himſelfe this Gentlewomans priſoner, becauſe he withheld his ſpeache ſo long, ſeeming rather to geue grounde then to reſiſt.

Syr anſwered Phialo, theſe argumentes are couched together briefly; but they were neuer ſo quickly gathered as they haue beene vttered: Therefore I thinke it my duetie too conſider the longer of them before I reply: for queſtions are ſooner propounded then they can bee anſweared, demaunded in fewe

woꝛdes, ſcant abſolued in many. When one aſked Zeuxis, why he was ſo long in dꝛawing a counterfaite: hee ſaid indeede that he was long, but becauſe he woulde haue it continue long. I haue all this time withdꝛawne my ſelfe, too bee-thinke me the better what to ſpeake, & to wooꝛke my coulours in perfecte Dyle. Where the enimie comes in a coate of Steele, it is good foꝛ a Souldier to whee his ſwooꝛde. The maſter many times chaungeth his place, but hee dooth it too ſeeke out footing. Horatius fighting alone too thꝛee, turned his backe to ſeuer his foes, and afterwardes ſlewe them one by one. If you ſee me go back, it is but too chooſe a place too fight in: perſwade not your ſelfe that I meane to flye, foꝛ the Ramme retyꝛeth, that hee might geue the greater ſhocke. I am not ſo affraide of theyꝛ reaſons, as aſto-niſhed with theyꝛ folly, whiche builde by theyꝛ Foꝛtreſſes on bꝛyttle ground ſeek-inge too waſhe the face of a blacke Mooꝛe white, whoſe coulour no ſope will take

take away, or too make a ſilke purſe of a Sowes eare, that when it ſhoulde cloſe, will not come together.

Syr Philotimo is ſo bewitched with this Gentlewomans lockes, and doteth ſo muche in Socrates loue, that he thinks it impoſſible to find duſkie corners in gallaunt houſes, counterfait ſtuffe, in a faire ſtampe, Wooden Swoordes in Iuory cheathes; apiſhe deformities in cloth of Golde. They whiche haue trauailed Germany, finde that theyr beſt Wines grow on the hardeſt rockes, I haue ſeene black earth beare a white flower, the vnprofitable Thorne carrieth as trim a bloſſome as the Apple. Thus ought wee not to iudge our Gold by the colour; nor the qualities of women, by theyr faces. Whē any one of you ſeeth mee weare a faire ſhoe, no man knowes where it wringes me, but my ſelfe; none feele the hardeneſſe of the flinte, but he that ſtrikes it: none are able to iudge of womens qualities, but ſuch as trie them. If you beholde the vertue of this Gentlewoman by her cõtenãce, why do you not the like in goodly pictures, for they are beautiful:

Haue

Haue you not learned that the ſubſtaunce of the minde, cannot bee diſcerned by outwarde ſenſe? or that nothing but a minde, can at any time bee arbiter of the minde? then howe is it poſſible, ſir, for you, with the ſight of your eye, whiche reacheth no farther then her face, to take an Anatomie of her concreites? Whē vertue worketh, I graunt you then ſhe is knowne by her deedes as the tree by the fruite: for when we perceiue the Magiſtrate too geue vnto euery man his owne, wee ſay hee is iuſte; and when you haue ſeene this Gentlewoman gouerne her ſteppes by the lyne of vertue, ſay ther is modeſt. Geue not the praiſe of a iudge to his Scarlet gowne, nor the cōmendation of women, to the colour of their cheekes. The Bay is euer greene, but wout fruit, onely preſenting a ſweete ſauoure to our noſthrills; the gaye Platan tree ſpreedes a broade leafe, and yeeldes nothing elſe but a ſhadow for Epicures. Argeus hearing ſome commend the beautie of other mens wiues, tolde them that they ought not ſo raſhly to ſhoote their boltes: for ſuch ſhoulde be knowen too none, but

Solus animus de animo iudicat.

theyr

their husbandes. Crates beholding the golden Idol of a strumpet set vp in Delphos, said it was done to nourish the wãtõnes of the Greeks. Therfore I beseech you, Philotimo, to leaue the praise of this Gentlewomans face too such as are best acquainted with her conditions. And if you perceiue that Nature hath bestowed some cunning vpon her moulde, thinke it is done, but to flatter the Venetians with her image.

Mustering togeather the examples of Pericles and Aspasia, Hyperides & his harlottes; and I wote not whom; you are like vnto him that wauing and tottering in a greate preace, leanes vnto them too staye himselfe, which are borne too the groũd as fast as he. The Sonne sheweth greatest, when we beholde him through a clowde: he that looketh through a peece of redde glasse, iudgeth euery thing that he viewes to be redde: And Phisitions to the likenes of this affirme, that corrupte vapors mounting from the body vp too the heade, and distilling agayne, from thence to the eyes, when they haue there mingled themselues with the watrye

crystall,

crystall, which receiueth the shadowes of thinges to be seene, make all thinges appeare of the some colour, which remains in the humor that ouerspreads our sight, as if it be melancholik, euery thing seemeth black; if it be flegmatike, white; &c. Then thinke not, Philotimo, but you shalbe deceaued, if you beholde the manners of women throughe the clowde of their beawtie, the glasse of their brauery, or the grosse humors of fancie that bleare your eyes. If you doe but imagine that euery faire face hath faire conditions; becau se that

Philotimo troubled with a suffusion.

Gratior est pulchro veniens è corpore virtus,

Uertue shines brightest in a gallãt face, you bewraye that Eclipse in your wayning iudgement, whiche Philosophers haue called The waking mans dreame; for that, many times doeth happen thus: Men thinking verye earnestly of their friendes, or any thing else that they haue seene, or read, when they are drowned in the bottome of this conceyte, the minde plodding cõtinually on the sãe, this vehement combat

Somnium Vigilantis.

Cureus de Sens. lib. 1. cap. 36.

combate of imagination scareth the spirites, which geue suche a pushe vnto common sense, that it flowes too the eie, and planteth the Idol of the thing imagined before our sight. Thus are Melancholicke louers in the middest of theyr dumps deceiued with the shadow of their Ladies, perswading them selues for the time, that they viewe the partie, whom fancy enforced them but too dreame on. Thus Geometers deeply considering of theyr proportions, beleeue sometimes that they see them liuely drawne out in the aire. And thus you coining to your self a Phænix of Arabia, that is, vertue at no time separate frō beautie, sodenly iudge that you see it in Polyphile. You aledge for your purpose, that the qualities of the minde, agree with the constitution of the body, which beeing thus construed that where choler aboundeth, we are testie; where melancholy, madde and furious; or that tender cōplexions, are very melch harted; I will not deny it: but too saye that where ther is neuer a wemme in the cloath, there can bee no deformitie in the wearer; where the body hath no spot, the minde,

Louers dreames.

minde is vtterly voyde of blurre, I maye not alowe it. Therefore throwe downe the loue of Socrates, whose heastes are no lawes, whose woordes are no Oracles, whose authoritie is no priuiledge for your folly. Too beleeue whatsoeuer Philosophers hold, or snatch it vp for a Square too fashion our lyfe, is too credite euerye thing, too examin nothing, nor at any time to iudge vprightly; but as bruite beastes too follow the heard, not whither our dutie wils vs to go, but whither soeuer the foremost leades.

Phialo then turnyng himselfe too Polyphile, desired her to geue him leaue as freely too aunsweare her, as hee had already replyed too Philotimo: For (said he) I am not of Herodotus minde, that thinketh women too lay aside honestie, when they put of theyr Garmentes, and though you may seeme in the eies of chalk beholders, both too caste away the attire of a sober matrone, and too put on the shape, of a monstrous Epicure; yet I hope too touche you soo neare before I leaue you, that you shall bee enforced to strike Saile to the trueth. All your defence

[illegible] in the inclination of our nature, which you say hath framed euerye thing for our delighte, and taughte vs her selfe like a cunning Schoolemaistresse, to fetch our full swoudge, in wanton desires. You iudge vs condemned by her, too taste euery dish & feede vpon that that likes vs best. But doe not you know that a great Riuer cutte into manye Creeses, is made shallowe? that loue dispersed into many Streames, runnes low? thinke not that little Infants assoon as they are shotte into the worlde, seeke after pleasure, when they crie for a teate; but craue foode, as instructed by nature too nourishe themselues.

You abuse the woorde Pleasure very muche, when taking it sometime in one Sense, sometime in an other. Nowe fleeting aboue, then diuing to the bottome, and with the Hedgehogge, neuer abiding that quarter, where the wind blowes, you are able too drawe the simple awrye, and make them angle for butterflies in a drie ditch. Wee muste not fight loosely as the wild Scythiãs, which salie out on the suddayne with terrible

ſhoutes; brandiſhe their Dartes, with inuincible courage; and daring not tary the cheefeſt brunt, preſently ſquatte themſelues in their boggs. It ſhalbe my practice in this quarrell too define the ſame pleaſure which you maintaine, that finding by this, where the fielde is pitchte, I may bring my foyce to your maine battell. Pleaſure is a ſweete tickeling of Senſe, with a preſent ioy. Being a tickling of the ſenſe, you may ſee that too haue no diſquietneſſe, cannot bee pleaſure: For ſtocks & ſtones feele no trouble at all, yet I thinke you will not ſay that they liue in pleaſure. To be cured of anguiſhe cannot bee this, becauſe it is no otherwiſe then a deliuerie from payne. In that it is bredd of a preſent ioy, it neither conſiſteth in remembrãce of pleaſures paſt, becauſe they are fled; ꝛcannot be felt: nor in hope of any ſuch like to come, becauſe we taſte them not yet, & they may bee preuented. What pleſure cã you find, if being in Ruſſia in ỹ middle of winter wth a needle in your hand neuer a threed about you, you remember ſtrait you had clothes on your backe, and were warme inough in Venice, in the middle of Sommer? What anapleth it,

Definition of Pleaſure.

of this thing now, you call to your minde that you drunke yesterday: or presently ready too famishe for hunger, you perswade your selfe there will bee come in Haruest? Againe if pleasure bee the tickling of sense with a present ioy, what delight had Marius in the Surgeons knife? Sceuola in tormentes of the fire? Curtius in the bottome of the Gulfe? or Iphigenia in the Butchers Axe? Forsooth sir, say you, I ment, that for their friends sakes, they conceiued a pleasure in their minds; alas then, say I, you muste not dreame of Chaulke when you speake of Cheese. That which other enioy belongs not too vs, and when wee are dead, the praise that is geuen vs, neuer comes too our eares, except you assure your selfe, that with Seleus our soules shall forsake vs a while in a Traunce, and after they haue compassed heauen, too learne some newes, bee blowne into our bodies againe through a Squirte. But you trifle in this, let vs shake vp, our kenell a little better.

Wisedome, Iustice, al vertues, all Artes, all that we doe in this life, leuels, say you, at nothing but pleasure. Can you

you make ſuche a hotchpotche of vice and vertue, that eache with the other ſhall both agree? that contraries ſhall nestle together in one body, one part, at one inſtant? The pleaſure that is got by vertue is an honeſt delight of the minde, reioycing in nothing but that whiche is good; yet is it not that which vertue ſeeketh, for the countryeman ſoweth his Grayne too reape the fruite, though he gather the flower, that growes by with it: And we exerciſe vertue not for pleaſures ſake, but to do good; refuſing not the pleaſures that ſpring vpon it, as flowers with corne, and follow it continually as a ſhadow the body: neyther do they pleaſe vs becauſe they delighte, but delighte becauſe they pleaſe. Your louers whenſoeuer you frowne, deſcend into hell; when you ſmile, are carried with winges in too heauen; yet neither of them both are out of Venice. Poets fain Iupiter to haue two barrels in heauen, the one of weale, the other of woe: which he diſperſeth abroade at his pleaſure: If your beautie haue drawen Iupiter from heauen in a ſhewre of raine, compelling him by loue

Vertue aimeth not at pleaſure.

too reſigne his office vnto you, that opening the barrelles of bliſſe and bale, you might gouerne the liues of men as you liſt, torment and releeue, ſcourge and releaſe, ſet vp and throwe downe whomſoeuer you will,

O Goddeſſe worthy of a God, & Ioue of thy loue.

Theſe are the frantike inuentions of Heathen writers, th if they bee wrought, will not holde the hammering. You muſt not thinke your ſweete face to make you perfect, nor beleeue whatſoeuer your ſuters ſpeake. Becauſe that they ſay, they burne, will you thinke their bodies are ſet on fire? if they dreame of your hew, that it is heauenly, is there no hoe, but you will ſhine in youre bryghtnes among the ſtars? Theſe are Hyperbolees to flatter you, th they cõmonly ſpeake in the midſt of their paſſion, when their wittes are a woolgathering. All our actiõs by your opinũ are directed to pleaſure. Tel me gẽtlewomã what you think of other natiõs. The Parthiãs are taught frõ their youth to ſhoote & too darte, the Heluetians too follow the march of the dũme, the Germans to ride & toſſe a great ſtaue, the La-

ce-

ſpartanes to receiue their ſkin full of ſtripes: is this for pleaſure? I doe not remember that euer I delighted to bee hoiſt, ouer the horſme when my ſelf was a boy; if you finde any ſuche pleaſure in ſtripes, I would you were married to ſome mā of Thracia where by the cuſtō of the cōtry they beat their wiues too this day. What cā be ſo fond as to ſeeke that in this life wherof wee ought to ſhun? To bee ouerruled by that which becōes vs to mainteine: to be ſeruāts to pleaſure that ſhoulde be our ſlaue? too make that our bliſſe, which Cooks, which Phiſitions, which women may gene, and which fortune at a twitch may take away? Ariſtippus was iump of your opiniō, ſeeking onely ſweete meat for his belly, & a Saint for his bed: wherein if we followe the print of his feete, I finde that we differ not from ſauage beaſtes. They knowe eche other as well as we, they vnderſtād themſelues likewiſe as well as wee, they ſeeme too talke, they ſeeme too laughe, when pricking vp their eares, lowing, neying and fawning they expreſſe their ioy; they ſeeke to their ſexe for ſome encreaſe, which is a token of mutuall loue;

No difference betweene man and beaſt.

they followe that which they knowe will profite them, they flie from the thing that they finde to hurt them; whereby they do shewe some sparks of reason, making a difference betweene good and euill. So futtle are they, that wee finde them many times too craftie for vs; so wise that they gather in Sommer, too serue them in Winter; so cunning, that the Spider in her webbe, the birde in her nest, may seeme too geue vs instruction of building; so ciuill, so obedient, that we are no more diligent to serue one prince, then euery hearde is readie too followe one leader, euery swarme of bees, to honour one king. Elephantes are reported to be so curteous, that they bring strayed passengers into theyr way; so witty, that they vnderstand the speach of those people with whom they liue; so skillful, in the mooning of the heauenly bodies, that by bathing them selues in running waters, they bewray the approch of the new Moone; so mercifull, that one of them in Rome catching a boy ẏ had pricked his nose with a bodkin, tooke him vp presently wt his snowte, shoke him aloft to put him

in feare,

feare & laide him downe softly againe wi
out hurt; last of al, they seeme so attached Dion.
with knowledge of God, that eighteene
of them beeing slaine at a triumph in the
Theater of Rome, the rest, by running
aboute the place with a pitifull roye,
mournfully tolled their shoutes vpp too
Heauen, as though they accused the cru-
eltie of man, or cryed for reuenge of their
fellowes blood.

By what Cognisance then shall wee
be knowen from beastes? Plato did not
think a man to be a reasonable creature, *Animus cuiusq. id est, quisque.*
consisting of a soule and a body, but a
reasonable soule, vsing the body as his
bondslaue. Aske Aristippus why we are
borne? he will say for pleasure; Demand
Anaxagoras, his answer shalbe, that we
might looke vppon heauen; the one fol-
lowes that, which is common to vs with
brute beastes; the other robbeth blinde-
men of their commodity, because they are
not able to see the starres. Therefore The difference
taking the opinion of Plato, That euery betweene man
mans selfe is but his soule, let vs ac- and beast.
knowledge from whence we came, that
is, from God, the giuer of life; And sith

we haue receiued this benefit at his hands; it is our duetie to shew our selues thankefull by seruing him. He hath made vs, he hath redeemed vs, he hath sanctified vs to his owne selfe, whatsoeuer we are, wee are the worke of his hands, the image of himselfe, wee are altogether his, and not our own. This is the marke we must beare in our foreheades, to be knowne from blockishe and brute creatures: they seeke for nothing but that which is earthly, wee must desire the thing that is heauenly; they are sensible bodies, we reasonable soules; they serue their bellies; we our God. O Poliphile, where is the life which you require? what is become of Sabina, which neuer dreaming of this, but drowned in wantonnesse dayly bathed her selfe in the milke of fiue hundred shee Asses, to preserue her beautie? How is Galeriaes slight daseled with the pompe of this worlde, which scorned the golden palace of Nero, as not curious enoughe, too shrowde her carkase? Beware you seeke not so much to pranke vp your selfe, that you forget God. Cleopatra was thought of some writers not

too

to bee ſlayne with venemous ſnakes, but with the ſame bodkin þ curled her heare Bridle the wantonneſſe of your ſpeech, & the overlaſhing of youthfull dayes. Poſthumia was accuſed of lewdeneſſe, becauſe ſhe was ſeene but to be merrie in companie, and although ſhe had very wel cleared her ſelfe, Minutius returned her home with this clauſe, that her tongue ſhoulde neuer be wooyſe then her thought, her geſture no wantonner then her life. The women of Calcedon neuer ſhewed vnto ſtrãgers any more then one cheeke; the wife of Hieron was acquaynted with no bodies breath, but her huſbandes; the women of Egypt did weare no ſhoes, becauſe they ſhoulde neuer bee gadders abroade; the Damſelles of Beotia that day they were married, had the Axeltree of their coaches burnte at their dooyes, that wanting the meane to carrye them out, they might learne by the ſame too abide at home. Lyſander refuſed the riche Garmentes that were ſente out of Sicilie to his daughters, becauſe hee feared ſuche a preſent would be a greater ſpott to their minds, then

Xiphilinus. Womens behauiour.

an

an ornament to their bodyes, disfigure them sooner than become them.

Behoide the sweete cuppes that haue made you drunke, are kepte from their lippes that intend to be modest. You vse your Glasse to turne vp your locks, that you might please the gazers eye; other stand tooting in them to this ende, that if they be faire, they blemish no iotte of the same with vice; if they bee foule, they amend it w vertue. You, like the moone, shine brightest of all, when the Sunne is away; they glister most in their husbãds presence; you are a glasse for euery Gallant, smiling with them, mourning with them, frowning with them, and what cheere soeuer you perceiue in their face, representing the same in your hollowe lookes; they only reioyce and weepe with them, with whome they are growne into one flesh, you are a shadowe to euery louer, mouing with them, from place too place, and cleauing to no particular body; they like true geometricall lynes, are neuer pulde from their bodyes but by death, neuer seene aboue without their stay, neuer founde in the streetes without

their

their husbandes. You, make your belly, your God; your lusse, your heauen; your pleasure, your blisse; and hunt greedilie for suche delightes, as though they bee drawn with a twine threed, cannot be kept with a Cable rope, for they houer like feathers in the wind, & are blown away like chaff wt euery blast. So dangerous a sea is our delight, that in euery calme we feare a storme, in euery storme, wee are swallowed quick; in euery ease, wee looke for paine, in euery paine, we pine to death; in euery peace, we doute a broyle, in euery broyle we goe to the potte. Philip winning the garland at the games of Olimpia, when tydings was brought him too encrease his ioy, that the same day Parmenio his Captaine had foyled his enemies, & his Queene was deliuered of a young prince, cast vp his hands vnto heauen, desiring God to dash those pleasures but with some little mishappe. Howe paine was the blisse of Scabius Apicius, which after his longe and delicate fare, casting an account of his substance, to see how much he had spent on his bellie, finding, no more then two hundred and fifty thou-

thousand groates left, slew himselfe that he might not die for hunger? What pleasure had Vitellius in all his banquettes, when casting vp his gorge allsoone as hee had eaten, he was saide too bee sustained with the passage of his meates? You esteeme this life for a wonderfull pleasure & a great felicity, yet Caracalla chauing his beard, glutted at his boorde with the daintes of Antioche, cried out that hee tooke very great paynes, suffered the assaule of many perilles, & rebuked the Senators for their idlenes.

Is it not against nature too lay suche weight on her necke, that she sinke vnder the burden? to alter her course, contrary to kinde? to wishe for roses in Winter: snowwater in Summer: artificiall gardens on the toppe of our houses? To seeke a newe hunger when we are satisfied? to prouoke thirst again whē we haue drunk: to deuise such cookery of our selues as shal make vs to feede at al seasons? to quaffe euery moment: too snore at high Noone? to banquet at Mydnight: Nature in euerye Creature else sheweth her selfe too be her owne bulwark: & because

that

that neere is our Coate, neerer our skin; we loue our freendes well, but our selues better; euery thing is committed too the custody of it selfe. Marke howe the seede doeth tender it selfe, when it creepeth first out of the grounde in a soft blade, how it afterwardes stiffeneth to a stalke, how it hardeneth the eare; how it locketh vp euery grayne in his huske, and sendeth out prickles to keep of smal byrdes from deuouring the same. When the foale is cast, it neuer leaues sprawling till it arise to shift for it selfe. Children are no sooner on tiptoe, but they reach to the wal to stay themselues vp for breaking their face, if they trust to their feete before their time. Shall we seeke our own safetie when we are greene, and surfeite with pleasures when wee are gray? can wee creepe too a stay too lift our selues vpp, and not leane to the same when we are aloste? Doe we cherishe our selues when wee are grasse, and yeelde too our enimies when we are corn: Whē nature is serued wee sucke no longer, whilest wee are young; and shall we chocke our selues w̄ variety of dishes

when

when we are olde? Leaue the Epicure at his table, let it be furnished with all maner of Cates, Let Ganimedes fill him the Cup, let Beautie send out her daughters to beare him company, let Apollo tickle his eares with the Lute, let the Muses be charged to stand in the seruice, and the Graces them selues to waite on his trencher, let him heare nothing, but too delight him; touch nothing, but too please him; see nothing, but to ravish him; Is this the happines that you commend? are none but the Birdes of this fether in blisse? how wretched are wee then, that neuer came neere it? They pamper them selues with a little ease, wee accustome our bodyes to labour and toyle; they cannot abide the sting of a flea, we beare of the stripes of our enemyes clubbe; they, like to fatte Oxen, are soonest felde, wee graze without hurt on the bleakest cliffs; To bee shorte, Polyphile, Harpies shall sweepe the meate from their trenchers, Heauen shal thunder out plagues against them, death shall finishe their ioyes in anguish, when nothing shall happen too bs vnlooked for. If you place not your

pleasure

pleasure in your dishes, nor in your Musick, nor in your wayters, nor in the beholding of your guestes, for

What booteth it to gaze, and not inioy? Ouid.

But to haue the vse of that that your eye likes & your heart loues, I grant you may ioye in the company of men, but I iudge they haue litle delight in you. In som countries the bride is crowned by the Matrons wt a garland of prickles, & so deliuered vnto her husband, that hee might know he hath tied himself to a thorny pleasure. Vlisses wept for the death of his dog, but shed neuer a teare for his wiues sorrow. Domitius buryed three wiues with a dry handkercher. Sophocles beeing asked what stomack he had to a faire woman, said, none at all, for he was deliuered out of such prisons, and had shaken those fetters of frō his heeles. Had there beene any great felicity in your acquaintance, I doubt not, but you shoulde haue bin more esteemed. Think not, signiora, that I speake this too impaire the loue that euery man ought too beare too his wife, but too giue you too vnderstande,

Women better lost then founde.

that the way to Heauen is not ſtrewde with rushes, nor the ende of ioyle in louers ioyes, nor the cradle of eaſe in Ladies laps. My ſelfe haue alwayes beene ſo affected to pleaſure, that I haue iudged the daunces of Venus ſchoole, to be as dangerous as the Mermaides ſongs, which draw vs frō the coaſt we are bound to ſeeke, which make vs forgette from whence wee came; that forſaking our countrie, our Parentes, our freends, our acquaintance, haling into a wrong road, caſting our Ankers before wee ſounde, ſelling our commodities, our ſhippes, our ſelues for a drop of honie, which at the firſt taſte, is chaunged to poyſon, wee might cleaue to the rocks and be turned to ſtones; fall to vanitie, and be loden with vice; ſtick faſt in ſinne and be ſwallowed in death, the fitteſt reward of ſuch a life.

It is not my meaning too ſhame you gentlewoman, but as a Philoſopher to exhorte you if you haue not ſaine, to ſtand faſt; if you be downe, to get ouer your ſooting as ſoone as you may, & looke to your ſteppes that you fall no more. The Mariner

riner alwayes so guides the helme that he keepeth the sayle in the windes nose; the Player so beateth his parte too him selfe at home, that hee giues it right gesture when he comes to the scaffolde; the painter so tẽpers his colours to shadow his worke, & behaueth him self with such regarde, that keeping a quick eye to his paterne, a steady hand to his frame, hee might finish his taske wh greater praise. Our life is a ship, saued at sea and lost at shore; a cõmon play, brought to the stage as a gasing stocke, euery man sees our smallest faults; A curious picture hard to draw, and quickly spoylde with quiuering ioynts. Wherfore it is necessary for vs to marke wel where the wind blowes, that we be not sunck; to haue a care too discharge our parts, that we not shamed; to be so wary & circũspect in our doings, that wee marre not all that wee take in hande. Weake braines are not too bee charged with made Wines; nor feeble mindes, with inchaunted delights; they overthrowe vs too our discredite, these bewitch vs to our destruction.

We ought not to stand vpon slippery bankes, when our steppes are vncertaine in dry ground. So tickle is al the stay we haue heere, that wee cannot moone without reelinge, nor gather vp our feet without falling. Take heed, signoria, how you stande, and whether you walke. There are but twoo pathes layde open before vs, the one smooth and broade, ouerspred with the beautie of many flowres, watred with the deawe of sundry springes; sounding delight with varietie of byrds glimmering with the bright beames of the sunne; and this is pleasure, which we ought not too followe for ambling to the Diuel: the other, narrowe and craggie, harde and lothsome, darke and terrible, and this is trouble, whom we should not feare, bicause he driues vs too heauen on a trotting horse.

Two pathes.

Demetrius conteary to your opinion, thought none in the world so miserable as those, that had neuer tasted of any sorrow. A good father neuer suffereth his sonne to bee idle; but exercyseth his body in labour, his mind in studie; a cunning schoolmaister layeth the greatest waight, vpon

those

thoſe wilds, that bee lyketh beſt, becauſe bee is ſure they are able too beare it. God is a father and a Schoolmaiſter vnto vs, if hee haue not traueled your bodie, too make you ſweate; nor reade you long Lectures, to buſie your wittes; It is a playne caſe, and a ſtronge argumente, that hee neither loues you as a Father, nor lykes you as a Payſter; nor accoumtes you his childe, nor makes you his Scholer.

Non eſt molle virtutis documentum: Sen. ca.

Vertue can ſleepe without a pillowe. Scaevola ſoughte for his ioy by fire, Fabritius by pouertie, Rutilius by exile, Regulus by torments, Socrates by poyſon, Cato by death. They whiche inhabite the colde Countryes, finde delighte in the frozen Snowe, purſue the wilde beaſtes for foode in the Mountaynes, and chalke vppe their lodging in that place, where nighte compels them. They regarde no pouertie: for they liue no barer then they were borne; they feare no ſorrowe, for if it bee longe, custome in them hath made it lighter; if it

be shorte, they soone forget it; they fye no death, for either in that they end their toyle, or enter into a better life; they despise Fortune, for she cannot robbe them that haue naught too loose, and no weapon she hath, can wounde the minde. If you thinke these people in misery, because they rowse not their bodyes in Beddes of Downe; they surfeite not with our daintyes of Italy, but with Hippolytus followe Dianas chase, you are out of your wittes.

Ouid in the person of Phœbus to Phaeton appointeth away for ds to trace before we can bring our selues to rest, in which I reade of no pleasure at all.

The first is steepe, which scarse with freshest feete
My steedes doe climbe: the middle standes aloft,
From whence when I both seaes and land beholde,
I shake and tremble in my troubled brest.
The last doth fal, and needes a straighter bit,
And such as in my vvatrie couch beneath
Lest hedlong downe I come, dame Thetis dreedes.

Such is the path that we are willed to treade, so bolte vpright, that the hottest youth

youth findeth his hands full inough too scale it, the top so high when we are vp, that we shiuer to see what dãger we haue past, and our heads are gyddie with looking downe. The lasse so deepe, that if we slip, we breake our neckes, and neuer leaue rolling till we drop in to the graue. In youth we had neede of props, because we mount; in middle age, when we are aloft our pleasure is dasht with a great feare, perceiuing so many dangers behinde vs, which we haue escaped; so many before vs, which are to come; In gray heares, we begynne to drop, and euery foote wee stirre is a steepe too death. Beside the steepe rise, tickle hight, perillous downfall of our passage, there are many monsters in our way.

Thy feete shall treade vpon the horned Bul,
The Tropikes and the ghastly Lyons head,

Thus finde wee not in any parte of our life, one spare place too wring in a little pleasure. Howe happy is the life of them that ouercome? The beste

Sayler, is knowne in sorest stormes; the brauest Souldier, in greatest perill; the purest Golde, in hottest fire; the blessedst people, in deepest trouble. The house is not builte, til the Timber be hewed, nor happynesse woonne, till we be hackt.

Flatter not your selfe in the loyes of this worlde, which are Fancyes hookes, to catche fooles. Vlisses bounde himselfe too the mast, that he might sayle beyonde them, you muste girde vp your loynes, or wrastle til you sweate, before you can carry the prize away. Rich Coblers, haue blacke Thumbes; good Carpenters, harde handes; Thriftie Playsterers, dirtie clothes; profounde Studentes, pale faces; fatte Schollers, thinne cheekes. *Difficilia quæ pulchra;* wee obtayne no true pleasures without paine. They that will haue the Nut, must breake the shell; that will eate the Apple, must climb the tree; that wil come too the Myne, must dig the Earth; that will trauell the Sea, muste passe the sand; that wil conquer their foes, must fight the fielde; that will gett the goale, must

muſte runne the race; that will weare a Crowne, muſte wynne the ſame. The ſeede of the Lorde and the Corne of his Harueſt, ſuffereth all weathers in open fielde, and when it is growne too perfect rypenelle, it is cut with the Syth, beaten with the Flayle, toſſt with the Fanne, bruſed with the Stone, parcht with the heate of a Fiery Ouen. Thouſandes are the pikes that muſt be paſſed, before wee can enter the gates of reſt. Iſaack was dearely beloued of GOD yet many tymes vexed, driuen out of Chanaan with hunger, troubled with his neighbours, barde of his water, greeued with the diſcorde of his ſonnes, and the violence offered vnto his wife.

The children of GOD hung vp theyr Harpes on the Willow trees, ſate downe and wepte at the waters of Babylon. Many are the examples that I might alleadge out of the Scripture, too ſhewe you that GOD bryngeth none vnto hym by pleaſure, but whips them with ſorrowe tyll theyr hearties grone, that when they haue reuled their

touche with teares, the smoke of theyr sighes might arise vppe lyke Frankensence into his nosthriles.

Consider, Signiora, that you were not made sodaynly by the rushing attilt of little Poates in the ayre, but fashioned out with the handes of God. By which you may knowe as I haue tolde you already, that you are not your owne, but his that framed you; yf you be not your owne, deny your selfe; yf you be Gods, flie vnto him; cast of ẏ wanton desires of this life, seeke for no pleasure in these dayes, if you wish to auoid torment in the worlde too come. Lasie people pine to death, rewarde is theirs that labour harde: Yf you striue with this body and maister sinne; encounter the Deuill and win the fielde; charge your foe stoutly, and holde vp your swoorde to the later gaspe; you shall finde suche grace, suche mercy, such pleasure, such ioy, as neither eye hath seene, nor eare hath hearde, nor fleshe hathe felte, nor thought conceiued, nor Phialoes tongue is able too rehearse.

When

When Phialo had thus ended his talke, and beheld Polyphile to see howe his Medicine begamne too worke, Philotimo tolde him that Æsope maketh the Lion too chase the Harte, but the Harte beeing swifter of foote quickly got out of the Lions sight, and lodged him selfe in the thickest braks: the Lion following still mette with a sherpehearde; of whome hee demaunded whether hee had seene the Harte or not; the poore sheaphearde saide no, and pointed too the thicket where the Hart lay. Euen soo did hee like a timerous swaine, for feare of Ieraldi whome hee knewe too bee pleasures deadly foe, denye the delight he hath seene, with his tongue and glaumsing deceitfully too Polyphile, looke vpon Venus with his heart. Wher in hee shewed him selfe a cunning sculler that rowes his Bote forwarde, thoughe hee haue turned his face too the sterne; And though hee spoke his pleasure againste pleasure, withdrawing his heade from Gentlewomans lappes, yet

yet hee followes them backwards, as the Burgemen in England, that runne vppe too London, with theyr faces to Graueſende.

Truſt me, ſaide Heraldi, I haue ſeene children which beholding meate at the Table, and beeſte not taſte it for feare of the Rodde, haue told theyr fathers, they woulde eate none of that; whiche was but a craftie kinde of begging. And it may be, that Philalo cryeth out againſt women, becauſe hee loues them, but I doo not beleeue it. There is no cauſe why her ſhoulde double beſide mee, though I bee ſeuere, I am no Lyon; neyther doo I purſue wylde wantons too death, but too amendment; Notwithſtanding where the roote is rotten, the ſtocke can neuer bee neuer grafted; It is a harde matter too make an olde Dogge receiue the Collar, or too bryng that corruption out of the fleſhe, which is bredde in the bone: Polyphile hath runne ſo long vnbeyd, that I feare libertie hath eaten a hole in her heart, and her ſtomacke will not ſuffer her now too bende. Thoſe qualities are ſeldome

loſt,

lost, which are got by long practise, and growne to a habite.

You are too preiudiciall sir, sayde Polyphile, where the husbandman seeeth many weedes, hee taketh the Soyle too bee fruitefull, if it bee tylled: wheresoeuer you see any vices growe, there is grounde for vertue, if it bee laboured. Forspeake me not I pray you, I am not so bad as you report, though I be woorse than I woulde I were, if after this tyllage, you finde mee barren, or returne too my vomite, then say, that the roote of grace is cleane decayed, and vertue in mee will neuer budde. God hath appointed Mary a tyme too repent, and Polyphile to forsake her wicked wayes. Had I beene sooner dyeted, I had beene sooner reclaimed, sooner called, I had sooner come. I feele such a combate in my selfe, such a terrour of the iust iudgement of GOD, and suche a comforte agayne if I runne to him, that I am constrayned heere too staye my selfe, and resorte no more too the Epicures Table, least surfeting sooner than I thought, [illegible] I call

I cast vp my meate the way that it came and licke vp my gall with a loathing ſtomacke. Therefore I thanke you ſignior Ieraldi for your coſt, which grounded all this cheare for my ſake; you ſir Philotimo for your company, whoſe lookes were the fountaine of all this talke, and you good Phialo whoſe Philoſophie hath pulled me out of the iawes of death. As long as I liue I acknowledge my ſelfe to bee your ſcholler, and holde me your debtour, which if you remaine any time in Venice you ſhall perceiue: No more Polyphile, that name I abiure, Theophile nowe newly chriſtened by thee.

Ieraldi reioyced too heare theſe wordes, and wiſhed a Goſpel in that mouth, wherewith they arose: and Ieraldi taking Philotimo aſide, requeſted him earneſtly to procure ſome friendſhip for Phialo in the Court, that he might bee reſtored to Sienna againe. Philotimo ready enough to doe that without entreatie, deſired Ieraldi to harbour Phialo, till he hearde farther newes: for the next day he entended to returne towards Ferara, for

promised that it shoulde not be long ere he wrot ehym an answeare. Ieraldi soone graunted soosmall a Boone: & whilest he discouered to Phialo theyr intent, Philotimo stepped too Theophile too take his leaue, in whose eyes hee perceiued the matter stande too seee good company breake so soone.

Stephan Gosson.

Cælo tegitur, qui non habet vrnam.

¶ *An Apologie of the* Schoole of Abuſe, againſt *Poets, Pipers, Players, and* their Excuſers.

Seneca.

Vitia noſtra, quia amamus, defendimus; & malumus excuſare, quàm excuſere.

A Captaine that ſerued Cyrus, being one day deſirous to ſhewe his Prince ſport in trayning his men, deuided them al into twoo equall parties, giuing bucklers and waſters to the one, appointing nothing but cloddes of harde earth to the other; When they were ſeparated farre aſunder, and a ſigne giuen to them both to fight, the dirty Champions that ſtoode aloofe, paulted the buckler bearers on the ſhinnes, and the head, receiuing no hurt againe for the time, becauſe they kept them out of the others reache: But when the battayle began to ioyne, their ſurſes were too brittle to warde a blowe,

the lofeſt ſtrypes lighted on their owne
ſhoulders. Such is the ſkirmiſhe of our
players, who perceiuing the truthe to
ſtand on my ſide as an armour of proofe;
and finding themſelues vnappointed for
the fielde, keepe a farre off, biting me in
corners, caſting out libels, which are but
clap, and rattle on mine armour, or tippe
me on the ſhinnes, without farther hurt.
But if they take vp my gloue, and enter
the Lyſte; ſet downe their opinion, and
ſubſcribe their names; I will gather in
to them as faſte as I can, and teach them
to know the weyght of my clubbe. I vn-
derſtand they are all in a fuſtian fume,
they runne to Fleo, with a nettle in their
noſes, and laſhe out their heeles as they
had caught the byrnſe, which is a plaine
token, that the gawle is rubbed, the can-
ker touchd. They haue eaten bulbief, and
threatned bigbly, too put water in my
wooytes, whenſoeuer they catche me; I
hope it is but a coppy of their counte-
nance, *Ad diem fortaſſe minitantur;*
Shrewde kyne ſhall haue ſhorte hornes:
If they be chafte, they may be walkte; if
they be rough, they may bee calmde; if

they

they be hotte, they may be coolde; I am not ſo childiſhe to take euery buſhe for a monſter; euery ſhadow for a bugge; euery man for a deuill, that daunceth in his coate. The wynde blusſereth about the hilles, yet can not remoue them from their place; The Sea beates vpon the rockes, yet euery billowe tugges in vayne; With thicke ſhotte the ayre is darkened, yet neuer a bullet ſticked in the Sunne. They may wraſtle with me and rore, and raple, yet truth is ſteady & cannot be ſtirde; harde, and cannot bee brooke with waſhe; highe, and cleere, and cannot be hurt. If I giue them a Pil to purge their humor, they neuer leaue belking till it bee vp, wherein you may perceiue what vnruly patientes I deale withall, howe vnwilling they are to receiue remedy, when their diſeaſe hath gotten the vpper hande, howe ill good cookerie agrees with their queaſie ſtomackes, and how they had rather ſuffer deſtruction to ouertake them, then ſeeke any meane to ſaue their ſoules. It is the propertie of hony though it be ſweete, to torment thoſe partes of the bodie that

are infected, ſuch as are troubled with the Kings euil, neuer taſte it, but they iudge it to be gall. Therefore I wiſhe them al that feele me ſharpe, to conſider whether it be to thoſe that are ſound, or to ſuch as I finde do nouriſh filthe. My Schoole of Abuſe, hath met with ſome enemies, becauſe it correcteth vnthriftie Scholliers; Demoſthenes orations ſmelt of lampe oyle, becauſe his candle burnt brighteſt, when theeues were buſieſt. They that are greeued, are Poets, Pipers, and Players: the firſt thinke that I baniſhe Poetrie, wherein they dreame; the ſecond iudge, that I condemne Muſique, wherein they dote; the laſt proclaime, that I forbid recreation to man, wherein you may ſee, they are ſtarke blinde. He that readeth with aduiſe the booke which I wrote, ſhal perceiue that I touche but the abuſes of all theſe. When we accuſe the Phiſition for killing his patient, we finde no faulte with the Arte it ſelfe, but with him that hath abuſed the ſame. Therefore let me holde the ſame propoſition ſtill, which I ſette downe before, & drewe out of Tully, that ancient Poetes

are the fathers of lies, Pipes of vanitie, and Schooles of Abuſe. Iupiter which was but a mortall man and almoſt a paricide, that for greedineſſe of the crowne, droue his owne father Saturne, out of his kingdome, though hee were a cruell tyrant, an vnnaturall childe, an vſurping Prince, an abhominable leacher, as wicked a wretche as euer liued, by Poets is made the king of gods. Venus a notorious ſtrumpet, that lay with Mars, with Mercurie, with Iupiter, with Anchiſes, with Butes, with Adones, that taught the women in Cypris to ſet vp a Stewes, too hyre out them ſelues as hackneies, for gaine, and that made her ſelf as common as a Barbars chayre. by Poets is placed for a goddeſſe in heauen. All theſe whome the Poetes haue called gods and goddeſſes, for the moſt part, were baſtardes begotten in adulterie, or very lewde liuers, which had no ſoner decked their beddes, but they were ſnatched vp to the ſkyes and made ſtarres, in ſo much that Iuno crieth out in Seneca, *Tellus colenda eſt, pelices cœlum tenent*; Lets dwel in earth, for heauen is full of whores.

what stuffe is this? [illegible] in heaven? & a double dominion of the gods, & the gods? If it be so, I hope they will graunt me, that in that place nothing ought to bee vayne; if nothing be vayne, they must liue together by couples like man and wife, or holde the publique weale of Plato, and make euery thing common. If they liue together in lawfull marriage, giue them houses to thē selues for lawfull encrease, that all which they do be not seene in the market; if they haue houses, let them haue landes, it is no reason they should be poorer then wee, & if they haue lande, either lette it bee fruitfull of it selfe, or giue them whippes in their handes, and sende them like swaynes to plough and carte. Bicause they are gods, they neuer die; bicause they are married, they dayly multiplie, for none can be so fruitfull as they, thus neuer dying, and euer encreasing, some of them in time shall be driuen to dwell in the ayre, some in the water, some in the earth, some in hell when house rome is scant, for heauē will not hold so great a company. If they bee fruitfull, what is the reason that Iupi-

ter

ter getteth no more children? doeth hee waxe olde, or is Iuno barraine? or is he afeard to gleane any longer of other mēs corne, leaſt he be robbed of his own harueſt? Conſidereth he now that one good turne requireth another? that hee which ſtrikes with the ſworde, ſhalbe beaten with the ſcabbarde? If they make all common, what are they better then brute beaſtes? So groſſe are the errours, ſo great the abuſes, ſo horrible the blaſphemies we finde in Poetes, that wee may rather iudge them monſters of nature, then men of learning. Whileſt they make Cupide triumphe in heauen, and all the gods to marche bounde like miſerable captiues, before his charriot, they belie God, and bewitch the reader with bawdie charmes.

Whileſt they encloſe the power of their Gods in what compaſſe they pleaſe, giuing Heauen to Iupiter, Hel too Pluto, the Sea too Neptune, they forget the earth, and leaue it too the rule of none at al. Whileſt they make many gods, they ouerthrow euery God. For if their gods bee of equal power, no one of them cā doo

any thing without his fellow, and so none of them al may be called a god, because God is perfect and almighty. Being perfect, he can neither be encreased nor diminished; being almightie, he hath no neede of the helpe of other. What a confusion haue Poets brought, whē thinking little, ẏ whatsoeuer is deuided may be destroyed, they set all the gods togither by the eares, some fighting for Troy, some for the Greeks, some for Aenæas, & som for Turnus? Saturne whō they affirmed to be god of time, was a varlet that gelded his own Father, afterwarde thrust out of his seate by his sonne Iupiter, he was constrained to saue himselfe by flighte, and a greate whyle liued obscurely in Itlay. Apollo was a buggerer, and Schoolemaister of periurie; Mars a murderer, Mercury a theefe, Castor & Pollux, whome they reporte to be twinnes growen in one body, when they were rauishers of other mens wiues, neuer mette within one payre of sheets. Flora a curtezan that got infinite summes of money by sinne, and gaue all to the Romans when she died, by Poets is honoured for a goddesse of flowers.

Thus

Thus making gods of them that were brute beaſtes, in the likenes of men, diuine goddeſſes of common harlots; they robbe God of his honour, diminiſhe his authoritie, weaken his might, & turne his ſeate to a ſtewes. By writing of vntruthes they are open liers, but if they do faine theſe frantike conceates to reſemble ſomewhat els that they imagine, by ſpeaking of one thing and thinking another, they are diſſemblers: It is not enough for their freendes to ſay,

Laſcma eſt nobis pagina, vita proba,

Our verſe is wãtõ, but our life is good:

or, *Iurani lingua, mẽtem miuratam gero.*

My tõgue hath ſworne, my hart is free.

For players action, doeth anſwere to their partes; and Poets diſcourſes to their maners: yet are many of their Schollers ſo enchaunted, that like the ſuperſtitious and fooliſhe Ægyptians, they had rather loſe their lyues, then the Idols of their brydes, their beaſtes, their Ibes, their Adders, their Dogges, their Cattes, their Serpents, their Crocodilles.

Pipers

Pypers are very ſore diſpleaſed bi-
cauſe I allow not their new ſtretnes, and
ſhew them how farre their inſtrumentes
diſ.r from thoſe that were vſed in olde
times; they ſay, their muſique is per-
fecter nowe than it was before, but who
ſhalbe iudge? Let Iſmenias the gratid
fidler that was takē priſoner by the Scy-
thians in a battayle, vtter all his cun-
ning when Antæastbe king is at ſupper,
he will laugh him to ſcorne, and ſweare
that his Horſe hath vſayed ſweeter.
When Philippe of Macedon tooke vp-
on him to reaſon with a newe Muſition of
his new chordes, and was not able to go
chorowe ſtitche, bicauſe they haue euer a
crotchet aboue commons, & adde where
they liſte, when they ſee their time, God
forbidde, quoth the piper, that your maie-
ſtie ſhould be ſo miſerable, as to knowe
theſe fantaſticall tones any better, their
effeminate ſtops are not worth a ſtraw.
Dionyſius made ſuch accompt of their
cunning, when they iudged it to be at the
beſte, that hearing the notableſt Harper
which was in thoſe dayes, hee promiſed
him a talent for his labour, next day whē
he came

he came to craue his reward; Dionyſius tolde him that he had it alreadye: For, ſaid hee, thou didſt but tickle mine eares with an emptie ſounde, and I did the like againe to thee, promiſing that which I meane not to giue, delighting thee as much with hope of my coyne, as my ſelfe was pleaſed with the ſounde of thy inſtrument. Becauſe I would haue Dionyſius folowed, let thē not think I adhere Muſique: if they put on their ſpectacles, or take their eyes in their hands, I looke better in the Schoole of abuſe, they ſhal finde that with Plutarch I accuſe thē for bringing their cūning into Theaters: that I ſay, they haue wilfully left, or with ignorance loſte, thoſe warlike tunes which were vſed in auncient times, to ſtirre vp in vs a manly mottō, and founde out new deſcant with the daunſers of Sybaris, to rocke vs a ſleepe in all vngodlineſſe. If they had any witte, any learning, or experience, they might knowe that *Excellens ſenſibile lædit ſenſum*, their daintie confortes will make vs wantons. Ariſtonicus the Muſition, for his memorie with all poſteritie, had a braſen Idoll erected to him

to him by Alexander, and was wonderfully honoured for his arte. This was not done for it sidung *Les guãto spagnola*, or inventing sweete measures, or coyning newe daunces, but for kindling his souldiers courage, and hartening them all to take armour. Such a Musition was Antigenides, whome Alexander had no soner hearde, but hee startled, as though hee had beene then in battaile, & bent his fiste at all them that were in presence: whiche of oure Musitions that are so perfect, is able with his instrument to make a freshe water souldier runne to his weapons, or enforce the Dolphin in the Sea to saue his life, if he suffer wracke? Which of all their instrumentes that are so absolute, can performe that which other haue doone before? If ancient Musitions haue gone beyonde vs, where is our cunning? If their instrumentes haue passed ours, where is the perfectnesse that our Pipers imagine? why, say they, you play with antiquities, wee builde vpon scripture: Iubal was father of their harpe, but how many stringes hee put to it, or

what

what ſonges he played they can not tell me. Dauid did playe on the Lute, and the Harpe, and vſed inſtrumentes of many ſtringes, but to preuent theſe inſtrumentes were better, then ſuch as had been practiſed many hundred yeres before he was borne, *Hic labor hoc opus eſt*, there goeth the Hare away. And though I be of Plutarches opinion, that when we haue done or ſayde all that we can, the oldeſt faſhion is euer beſt; that newe cuttes are the paternes of running heads; ſtrange blockes, the very badges of fonde conceites; yet do I not forbidde our new founde inſtrumentes, ſo that we handle them as Dauid did, to prayſe God; not bring them any more into publique Theaters, to pleaſe wantons. London is ſo full of vnprofitable Pipers and Fidlers, that a man can no ſoner enter a tauerne, but two or three caſte of them hang at his heeles, to giue him a daunce before he departe; therefore let mē of grauitie examine the caſe, & iudge vprightly, whether the ſufferance of ſuch idle beggers be not a greeuous abuſe in a common wealth.

For

For my parte though I haue sayde more then they will like off; yet set down lesse, then they deserue) I meane not too trouble my wittes about them: it shal be enough for me which haue no authoritie to giue them a plaister, to launce the sore frendly & let it runne, that in processe of time, it may heale of it selfe.

Playes are so tolerable, that Lactantius condemneth them flatly, without any maner of exception, thinking them, the better they are penned, or cunninglier hãdled, ẏ more to be fled; bicause that by their pleasant action of body, & sweete numbers flowing in verse, we are moste inchanted. And Tully a Heathen, crying out against Poetrie, for placing baudy Cupide among the gods, vttreth these wordes in the ende: *De comœdia loquor, quæ si hæc flagitia non probaremus, nulla esset omninò*; I speake of playes, which if our selues did not loue this filthinesse, should neuer be suffered. If plaiers take a little more counsell of their pillowe, they shall finde them selues to be the worste, and the daungerousest people in the world. A theefe is a shrewde mem-

ber

ber in a common wealth, he empties our bagges by force, theſe ranſacke our purſes by permiſſion; he ſpoileth vs ſecretly, theſe rifle vs openly; hee getteth the vpperhād by blowes, theſe by merry ieſtes; he ſuckes our bloud, theſe our manners; he woundes our bodie, theſe our ſoule; O God, O men, O heauen, O earth, O tymes, O manners, O miſerable dayes! he ſuffreth for his offence, theſe ſtraine without puniſhment vnder our noſes; I lyke vnto a conſuming fier, are nouriſhed ſtil with our decay. Lacon thought it impoſſible for him to be good, that was not bitter to the wicked, then how ſhal we be perſwaded of flatterers, which are moſt pleaſant to abhominable liuers? Diogenes ſaid, that it was better to be a mā of Mægaraes Ramme, then his ſunne, becauſe he prouideth a ſhepherde to looke to his folde; but ſeeketh no inſtructer to teach his chylde; hee hath a care that his ſheepe be wel tended and waſht, but neuer regardeth his ſonnes diſcipline; hee forbiddeth the one too runne in daunger of the wolfe, but keepes not the other from the Diuels clawes; and if Diogenes

nes were nowe aliue, to ſee the abuſes that growe by playes, I beleeue hee would wyſhe rather to bee a Londoners hounde then his apprentice, becauſe hee rateth his dogge, for wallowing in carrion; but rebukes not his ſeruaunt for reſorting to playes, that are ranke poyſon. So corrupt is our iudgemẽt in theſe matters, that wee accompt him a murderer, whome we ſee deſigot in cheating of bloode; and make him a ieſter, that woũdeth our conſcience; we cal that a ſlaughter houſe where brute beaſtes are killed; and holde that a paſtime, which is the very bucherie of Chriſtian ſoules. We perceiue not that trouble and toyle draw vs to life, eaſe & idelneſſes bring deſtruction; that ſorrowe and anguiſhe are vertuous bookes, pleaſure, and ſporte the deuils baites; that honeſt recreation quickeneth the ſpirites, & playes are venemous arrowes to the minde; that hunters deceiue moſt, whē ſeeming to walke for their delight, they craftely fetche the deare about; that players counterfaiting a ſhewe to make vs merry, ſhoote their nettes to worke our miſery; that when Comedie comes vpon the ſtage, Cupide

ſetteſ

ſets vpp a Springe for Woodcockes, which are entangled ere they diſcrie the line, and caught before they miſtruſte the ſnare.

They muſte not thinke that I baniſhe recreation, becauſe I barre them; the Souldier hath aſwel a time to ſleepe, as to keepe Sentinel; to reſt his bones, as to labour his body. Iron with muche occupying, is worne too naught, with little handeling gathereth ruſt. Moderate ſleepe refreſheth man, too much killeth him in time. Therefore we muſt neither be laboured too muche, for ouerloading; nor loyter too long, for making our ſelues vnapt to any thing. Socrates left his ſtudy too play with children, but not continually; Cato layde awaye his Booke and drunke wine, but not immoderately; Scipio put of his armour and daunced to the Inſtrument, but not wantonly; Pollio Aſinius the great Orator, neuer tarried in his Studie after tenne of the clocke, nor redd any letters that were ſent hym after that houre, what haſte ſoeuer they required, but hee did not this too geue himſelfe leaue too goe to Playes. There

are other good pastimes to bee founde, if we be wyllung too seeke them out.

When Seneca hath shewed Serenus all that he can to keepe the minde quiet, and too restore it by exercise if it be idle, or by recreation if it bee weary; hee giueth him this Caueat in the ende for a parting blowe, that all which hee hath set downe already, or is able too write if neede require, is not of force & strength enough, too keepe so slender and weake a Houlde, except wee enuiron the same our selues, with a diligent forecast, a dayly care. Hee that thinkes wanton playes a meete recreation for the minde of man, is as farre from the trueth as the foolishe Gentiles, which beleeue that theyr gods delight in toyes; and wee whiche carrie our money too Players too feede theyr pride, may be wel compared to the Bath keepers Asse which bringeth him woode too make his fire, and contenteth himself with the smell of the smoke.

It is a great folly in vs too seeke too liue in those places that are healthie too the body, not flie from those that are hurtfull too the soule; and as harde

a mat-

a matter for him too be cured, that knoweth not the griefe wherwith he is troubled. Senecaes wife had a she foole called Harpaſtes, which though she was sodenly stricken blinde, coulde not bee perſwaded that shee had lost her sight, but iudged the house too bee somewhat darke. In my opinion our Players are as bad as shee, though they do not perceiue their owne abuſes, yet will they not say they haue lost their eyes, but that their lippes hang in their light, or else they are ouerspread with a Cloude; And worſe then those that confeſſe themſelues blinde, for they, wyl yeelde themſelues too bee led; these, had rather lye in the Chanell, then leane too a guide.

I neuer yet read of that abuſe which founde not some too excuſe the same, so wicked and euill diſpoſed are wee, that wee defende our vices becauſe wee loue them, and had rather excuſe them, than shake them of. Ocrina caught a yll vp clap, & was deliuered of Seruius Tullius, yet some of her friendes dyd cloke the faulte, saying that the childe was got with a sparke of fier, which peraduenture

spedde such winges in time, that it flewe out of the Bastardes heade in a flame.

Our players since I set out the Schole of abuse, haue trauailed to some of mine acquaintance of both Uniuersities, with fayre profers; and greater promises of rewardes, yf they woulde take so much paine as too write agaynst mee; at laste like to Penelopees suters, which seeing themselues disdained of her, were glad to encroche with some of her maides, when neither of both Uniuersities, would heare their plea, they were driuen too flie to a weake hedge, and fight for themselues with a rotten stake. Beggars, you know, muste bee no chosers, hunger saueeth euery meate, when fishers lay theyr hookes in haste, Frogges will make a sauory dishe. It is tolde mee that they haue got one in London to write certaine Honest excuses, for so they tearme it, to their dishonest abuses which I reuealed. It is good for him that will falsifie pictures; not to let them see the liuely creatures, that are desirous to view his worke, neither is it conuenient for him too present his excuse to any of those that haue read

my

my schoole, and behelde these abuses in playing places, least their eyes reproove him for a lyar.

How he frames his excuses, I know not yet, because it is doone in budder mudder. Trueth can neuer be Falsehods Visarde, whith maketh him maske without a torch, & keepe his papers very secret. I will not deny but somthing may bee probably disputed in their cause by sharper wittes, whiche is such foode as flaketh your hunger, for a season, yet will it not breede good bloode, nor fleshe, nor liuely spirites, but bloweth you vp, and makes you swell, and turnes to corruption in the ende. Patroclus may iette in Achilles armour, but hee dares not meddle with Peleus Dart. What cloke soeuer this Excuser weares, maugre his teeth, he must leaue the trueth, and strike with a Strawe, when hee comes to the fielde. Let him speake what hee liste in Players cause, he shall find them shaken with a woondrous Feuer, throwe fetherbeds on them, they are neuer the warmer, and all his excuses shall stande for perfumes, which faintly set them vpon

their feete, that grouell in the dust with the falling sickneſſe, but cannot deliuer them of their diſeaſe. If the Excuſer be the man that is named to me, hee is as famous a Clarke as Clauitius Sabinus, which was ſo troubled with a groſſe conceite, and as ſhort a memory, that euery minute he forgote the names of Vliſſes, Achilles, Priamus, and ſuch as he knew as well as the Begger his diſhe, beeing very familiar with them, and dayly conuerſant in their cõpany, yet many times he ſaluted the one by the others name: And becauſe his maſhippe would ſeeme learned, he hyred him ſeruauntes with great ſtipendes, of which, one had Homer without Booke, another Heſiod, and nine Fidlers heads to make him an Index, of euery one of them taking ſome ſeuerall names of his acquaintance, too bee remembred. When this Gentleman had got ſo profounde a Famile, hee began very friendly to feaſte his acquaintaunce: in the middeſt of their diſhes, out flewe his Poetrie, for his Poppers were ready too rounde him in the eare, what hee ſhould ſpeake, but his

luck

luck was to fill, or his hearing so thicke, that he stuck fast continually in the midst of his verse, and could goe no farther.

Crassus had such a roring throte, that he was constrained whē soeuer he declaimed, to haue a piper at his elbow to giue him his tune, and keepe him in compasse. If it bee my fortune too meete with the learned woorkes of this London Sabinus, that can not playe the Poet without a Prompter; nor vtter a wise worde, without a Piper; you shall see we will make him to blush like a blacke Dogge when he is grauelled; or to dance you a Gallarde when he takes his keye. In the meane time my aduantage is the greater, that Players haue chosen such a Champion, as whē I giue the Allarm, winnowes his weapon; when I run with a staffe, chargeth a Bulrushe; when I spare not to greete them with poulder & shot, answeares mee againe with a false fire. I was determined to send you greater matters, touching the saleable young of Curio, but I stay my hande till I see his booke, when I haue perusd it I will tel you more. Meane while, I beseech them

them to looke to their footing, that run ouerthoose in al theſe vanities, leſt they be ſwallowed without recouery: and wiſhing to my Schoole, ſome thriftyer ſcholers; to Players, an honeſter occupation, and to their Excuſer a better minde. I take my leaue.

FINIS.

Stephan Goſſon.

Cœlo tegitur, qui non habet vrnam.

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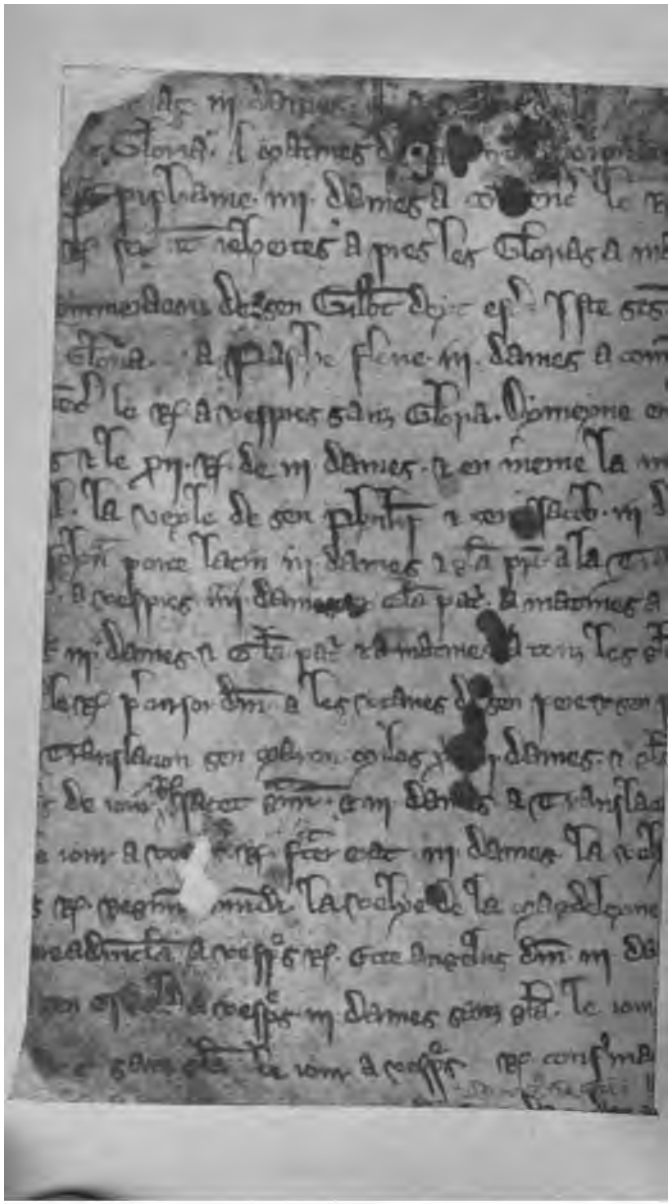

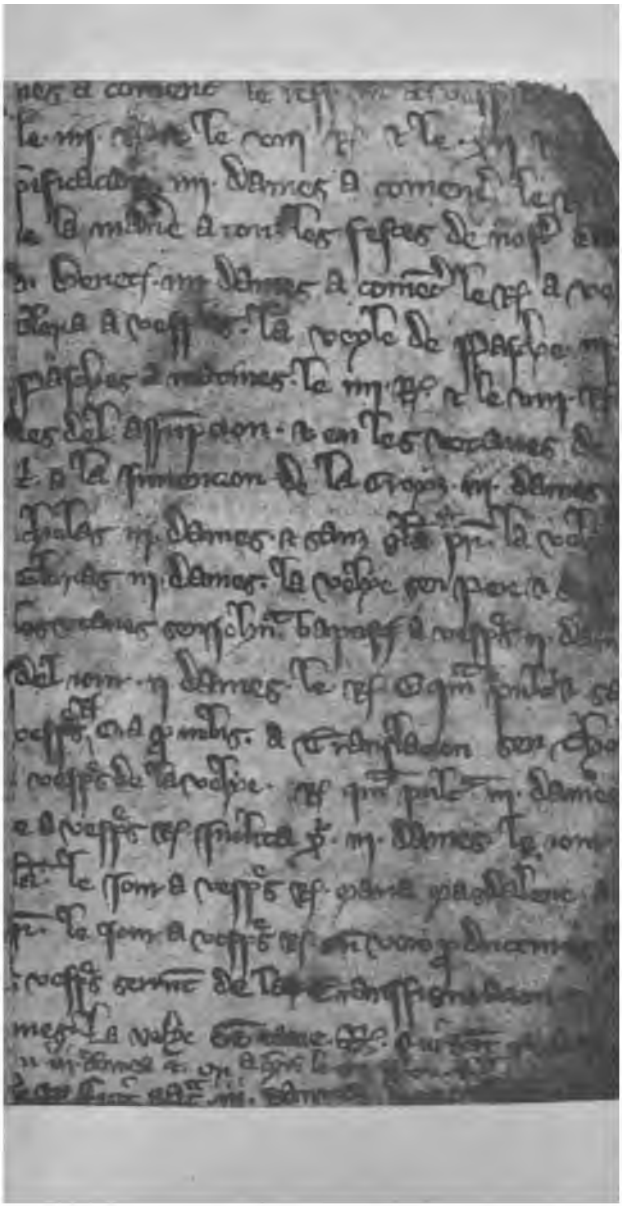

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